A Child of Light

A CHILD OF LIGHT

OR,

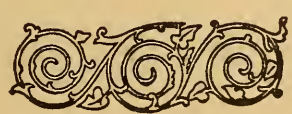
Heredity and Prenatal Culture

CONSIDERED IN
THE LIGHT OF THE NEW PSYCHOLOGY

BY

NEWTON N. RIDDELL

Lecturer on "Heredity," "Psychology," "Psychic Phenomena," "Brain Building," and "Soul Growth."



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To My

Father and Mother,

JAMES AND ELIZABETH RIDDELL,

Who,

by Their Religious Devotion During My Prenatal Development,

Made the Desire to Follow the Christ

In a Labor of Love for the Good of Mankind

The Ruling Passion of My Life,

This Book is Affectionately Dedicated.

A WORD OF THANKS.

In grateful memory, I would acknowledge my indebtedness to the late Frances E. Willard.

In my humble efforts to popularize the study of heredity, for years her wise counsel and words of encouragement were a constant inspiration. Her parting words to me, "God bless you, brother; go on!" spoken a few weeks before the Father called her home, now form a most sacred memory and hallowed benediction.

I would also acknowledge my indebtedness to Louise E. Francis for her efficient service in searching the libraries of the country. Without her faithful assistance in comparing and compiling statistics many valuable facts here published must have been omitted. *N. N. R.*

PREFACE.

The present volume is intended to meet the increasing demand that I have found, not only at Chautauqua Assemblies and in centers of culture, but throughout the entire country, for a practical treatise on heredity and prenatal culture. I have endeavored to reduce the known facts and laws of reproduction to a definite science and present them in a non-technical, concise form, hoping thereby to enable thoughtful parents to apply these laws to the improvement of their offspring. I have purposely avoided the discussion of biological problems and speculations on the physical basis of heredity, and confined myself to what seems most important to the practical application to the science. I have considered prenatal culture in the light of, and in accordance with, the new psychology. This I deem one of the most important and helpful departures from other works on heredity. In recognizing the potency of a suggestion in prenatal impressions and introducing the new methods of brain building and soul growth, I fully realize that I shall incur the criticism of some, and that I am not in accord with certain time-honored theories. No matter; the new psychology has come to stay. The efficacy of suggestion in soul building is a demonstrable fact, therefore I do not hesitate to base

my teachings upon the new science and to commend it to parents in prenatal training.

I have dwelt at some length on psychology, the powers of the soul and the laws of brain building and soul growth, hoping thereby to make the work practical and helpful to all who seek to improve self or others.

During the fifteen years spent in gathering and developing the subject matter of this work, it has been my constant desire to prepare something that would be truly helpful in solving the problems of life and human progress. I have tried to do my work faithfully and conscientiously. Notwithstanding the many imperfections of this book, I can but feel that were its teachings put into practice they would prove a blessing not only to parents and their offspring, but to all; at least such is my fond hope and sincere prayer.

Yours in Humanity's Cause,

NEWTON N. RIDDELL.

Washington, D. C., 1900.

AUTHORITIES CONSULTED.

In the preparation of this work I have consulted many authorities and compared their facts, theories and statistics with my own observations. Every quotation used is duly credited to its author. To avoid the use of footnotes, the principal works consulted, aside from encyclopedias, and the Bureau of Statistics, are here listed. I commend them to the student.

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win. "The Evolution of Man"—Hæckel. "Principles of Biology"—Spencer. "Ascent of Man"—Drummond. "The Germ-Plasm"—Weismann. "Man's Place in Nature"—Huxley. "Natural Inheritance" and "Hereditary Genius"—Galton. "The Biological Problems of Today" —Hertwig. "Foot-Notes to Evolution"—Jordan. "Theory of Development and Heredity"—Marshall. "Heredity"—Ribot. "Darwin and After Darwin"—Romanes. "The Science of a New Life"—Cowan. "Creative and Sexual Science"—Fowler. "Prenatal Culture"—Newton. "Marriage and Disease" and "Suicide and Insanity" —Strahan. "Marriage and Heredity"—Nisbet. "Sanity and Insanity"—Charles Mercier. "The Constitution of Man"—Comb. "The Psychic Life of Micro-Organisms."—Binet. "The Law of Heredity"—Brooks. "Civilization's Inferno"—Flower. "A Study in Crime"— Dugdale. "Heredity, Health and Personal Beauty"— Shoemaker. "Stiripiculture"—Holdbrook. "Heredity and Christian Problems"—Bradford. "Tokology"—Stockham. "Maternal Impressions"—Bayer. "Crime and Criminals"—Christison. "Elements of Psychology" and "Mental Development in the Child"—Baldwin. "Mind in Matter"—Hemstreet. "The Temperaments"—Jacques. "The Senses and the Intellect"—Bain. "Abnormal Man" and "Juvenile Offenders"—Morrison. "The Criminal"—Ellis. "Darwinism and Race Progress"—Haycraft. "Heredity and Personal Responsibility"—Wright. "Heredity with Preludes"—Cook. "Education and Heredity"—Guyon. "Human Embryology"—Minot. "The Female Offender" and "The Man of Genius"—Lombroso. "How the Other Half Lives"—Rhys. "White Slaves" —Banks. "Prisoners of Poverty"—Bois. "Manhood Wrecked and Rescued"—Hunter. "Character Building" —De Motte. "The Law of Psychic Phenomena" and "The

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CONTENTS.

PART I.

I.—INTRODUCTION .....17—34

Let There Be Light—The Power of Light—The Light of Truth—The Light of the Spirit—The Light of Science—The Twentieth Century—The Study of Man—Heredity Is a Science—Objects in View—A Child of Light—Facts, Not Theories—The View Point—Data from Personal Observations—Studies in Prenatal Culture—Authorities Consulted—The Study of the Ages—Sacred History and Heredity—Ishmael—Aristotle's Studies—Heredity Applied in Rome—Plato's Plans of Wisdom—Modern Students of Heredity—A Self-Evident Truth—Why Thinkers Disagree—Peculiarities Are Inborn—Views of Mercier—Heredity Versus Environment—Mentality of Children—Variations in the Child Life—Genius Is Hereditary—Lombroso's Studies—Galton on Hereditary Genius—Morbid Heredity—Statistics on Criminal Heredity—Maudsley's Deductions—Heredity in Plant and Animal Life—Man the Product of Blind Chance—Few Children Are Well Born—The True Basis of All Reform—Prenatal Versus Postnatal Training.

II.—SOME OBJECTIONS CONSIDERED.....35—51

Why Objections Are Raised—Heredity the Scape-Goat for Crime—Man the Product of Centuries—Prenatal Plus Postnatal Influences—Heredity an Unknown Quantity—All Factors Are Potential—Inborn Versus Acquired Traits—Every Trait Has Many Causes—Generation, Education, Regeneration—The Triangle of Man's Life—The False Basis of Reckoning—Basal Tendencies Inborn—Heredity and Moral Responsibility—Responsibility Varies—Man's Ability to Do Right—Responsibility of Criminals—Few Criminals Are Blameless—Freedom of the Human Will—Hereditary Tendencies May Be Controlled—Divine Justice—"Who-so-ever Will"—Christian Science—Heredity of Mrs. Eddy—"Consistency, Thou Art a Jewel"—Theosophical Objections—Opposition to Prenatal Responsibility—Placing the Blame Upon God—Parents Are Responsible—Heredity a Proper Study—Frances Willard's Views—Divinity Is Here.

III.—PSYCHOLOGY .....52—68

James — Halleck—Ladd—Morgan—Wundt—Baldwin—Psychology Defined—The Study of Metaphysics—School-room Psychology—Phrenology—Gall's Philosophy—Weak Points of Phrenology—Physiological Psychology—Field of Investigation—Experimental Stage of Psychology—Facts of Physiological Psychology—Nerve Action Determines Sensation—Physical Basis of Memory—Limitations of Physiological Psychology—Prof. James—The New Psychology—The Duality of Mind—The Objective and

Subjective Minds—Subjective Perception—Prophecy—Subjective Memory —Occult Powers—The Psychology of the Future—The Study of Man—Relations of the Psychical and Physical Natures—Man a Psychic Organism—An Essential to Right Thinking—Evidences of the Soul—Mind Without a Brain—Vital vs. Chemical Action—The Resident Life—Heredity Demonstrates the Soul—Psychic Impressions—Evidences of Telepathy —Proved by Hypnotism—The Soul Rules in Death—Job Saw a Spirit—I, the Ego Says So—Consciousness the Supreme Evidence—Darkness Cannot Measure the Light—Man Is a Soul—The Soul Evades Analysis—Consciousness Explained—Mind Is Not Soul—The Brain Limits the Mind —Relations of the Objective and Subjective Minds—Gray Matter Cannot Produce a Thought—Modus Operandi of Mind—Vibrations Between the Objective and Subjective Minds—The Phenomena of Thinking—Thinking Controls Conduct.

IV.—BRAIN BUILDING AND SOUL GROWTH.....69—81

Truth Shall Make You Free—The Fetters of Ignorance—The Struggle for Liberty—Character Building—Establishing a Brain Area—The Brain Limits the Man—Sowing Wild Oats—Dr. DeMotte on Brain Tracks—Physical Basis of Vice—The Basis of Virtue—Re-forming the Brain—Effects of Old Brain Paths—General Joe Wheeler—The Government of Children—The Law of Brain Building—Repeated Mentation Required—The Brain Must Be Nourished—To Restrain Evil Tendencies—The Hidden Talent — Controlling the Appetites — Soul Building by Suggestion—A Hypnotic Demonstration—He Would Not Drink Liquor—A Fact of Supreme Importance—The Potency of a Suggestion—The Law of Soul Growth—How to Lodge a Suggestion—The Secret of Self-control—Prefixing the Character—Suggestions to Be Lodged—To Strengthen the Will —Sequel of Soul Growth—The Holy Spirit—Freedom for All—The Law of Denial—Nature Abhors a Vacuum—The Three Great Essentials—Saved by Inexorable Law.

V.—THE REPRODUCTION OF LIFE.....82—93

Life Is a Mystery—Living Protoplasm—Spencer—Prof. Japp—The Phenomena of Life—The Vital Principle—The Immanent God—Evolution—Reproduction Evades Analysis—Biological Speculation—The Physical Basis of Heredity—Life Inheres in the Soul—Darwin's Theory—The Soul of a Cell—The Primordial Cell—Galton's Experiments—A Psychic Organism—How Life Is Reproduced—Physical Basis of a New Life—A Simple Explanation of Reproduction—Weismann's Theory—Chromatin—The Germ Cell—Origin of Germ-Plasm—Reproduction in Man—Continuity of Germ-Plasm—Bisexual Parentage—The Theory of Heredity—Darwin's Theory Contradicted—Mutilations Not Transmitted—Acquired Characters Are Transmitted—The Chinese Foot.

VI.—THE FACTORS OF HEREDITY.....94—104

Weismann—Bradford—Ribot—Heredity Defined—The Laws of Heredity—The Opposing Principles of Heredity—Man an Epitomy of the Race —The Gift of Heredity—The Factors of Heredity Defined—(1) Species—(2) Racial Types—(3) National Characteristics—(4) Family and Parental Traits—(5) Sex Potency—(6) Dual Parentage—(7) Atavism—(8) Prenatal Culture—(9) Initial Impressions—(10) Maternal Impressions—(11) Abnormal Impressions—(12) Planetary Influences—Heredity Applied

to Character Study—Each Factor an Unknown Quantity—Factors in Opposition—Variations Explained—Factors Differ in Strength—Variations Through Parental Differences—Fixed vs. Acquired Characters—The Hebrew Character—All Seeming Contradictions Explicable—No Exceptions to the Law of Heredity—Remote Factors Considered—Planetary Influences—The Solar System an Organism—Magnetic Relation of Planets—Effects of Planetary Changes.

VII.—PARENTAL ADAPTATION .....105—119

Marriage Is Natural—The Importance of Adaptation—The Basis of Marriage—What Constitutes Marriage—Legal Bondage—Inharmony Affects Offspring—The Search for a Law—Finding a Mate—Degrees of Adaptability—Looking for the Impossible—Natural Affinities—The Basis of Adaptation—Three Rules for Marriage—No Law Applicable to All—Unfavorable Unions—Married, But Not Mated—Children of Unmated Parents—Should Like Marry Like?—The Law of Complements—The Dream of the Sentimentalist—Love's Mismatches—Two Rulers in One Household—Children from Parents of Like Temperaments—Temperamental Requirements—The Union of Sanguine Temperaments—The Law of Sex Adaptation—Masculinity and Femininity—The Law of Attractions—Masculine Women and Feminine Men—Discernment of Adaptation—Family Resemblance a Key to Adaptation—Soul Harmony—Love's Language—The Basis of Soul Harmony—Organic Quality in Nature—Soul Vibrations—Why Some Cannot Understand Each Other—Natures That Do Not Blend—Composite Children.

VIII.—SEX POTENCY .....120—134

The Mystery of Sex—The Creative Principle of Life—A Bubbling Spring of Joy—The Three Functions of Sex—Influence of Sex Power—The Development of Manhood and Womanhood—Kings and Queens of Society—Virtue Is Its Own Reward—Supreme Cause of Degeneracy—Few Know Their Possibilities—The Old Serpent—Science and Tradition Agree—A Hint to the Wise—The Secret of Eternal Youth—Magnetism Defined—Voluntary and Involuntary Magnetism—Silent Forces Rule the World—Magnetism and Character—The Secret of Eloquence—Power of Personal Magnetism—Nature Proclaims Her Wisdom—Magnetism, Marriage and Parentage—The Nature and Duality of Love—Objective and Subjective Affinity—The Love of Men and Women Differ—Magnetism and Matrimony—Love Rules the Life—Love vs. Magnetic Attraction—Determining the Character of the Affections—What Separates Souls—Contradictory Feelings Explained—A Practical Demonstration—How to Choose Aright—The Three-Fold Character of Love—A Perfect Union—Sex Potency and Heredity—The Limitations of Parenthood—The Sons of Great Men—Children Superior to the Parents.

IX.—DUAL PARENTAGE .....135—142

Dual Parentage and Evolution—Dr. Jordan on Bisexual Parentage—The Three Great Races—The Combining of Races—The Formation of Nationalities—The Blending of Family Traits—Every Child a Compound of Its Parents—Combining of Morbid Conditions—Results of Favorable Unions—A Born Genius—Bad Combinations—The Formation of a Criminal—A Boy Vicious from Birth—Endless Variety Through Dual Parentage—Where Parental Natures Do Not Blend—Relative Influence of Parents—Family Resemblances—A Law of Heredity.

X.—ATAVISM .....143—149

Atavism Defined—Atavism in Natural History—Pathological Atavism —The Fact of Atavism—Pepper's Observations—Family Traits Reappear—Causes of Atavism—Effects of Use and Disuse—The Reappearance of Genius—Effects of Dual Parentage—Combination of Latent Forces —Slumbering Talents Awakened—Intermittent Heredity—Resemblance to a Grandparent—Atavism and Genius—A Descendant of Newton—Atavism and Variations.

PART II.—PRENATAL CULTURE.

XI.—PRENATAL INFLUENCES .....150—163

Acquired Characters Transmitted — Darwin — Zeime — Cowan—Holbrook—Newton—Fowler—Animals Transmit Acquired Characters—A Born Station Agent—The Child of a Train Dispatcher—Effects of Physical Culture—A Father's Regrets—Holmes on Prenatal Culture—Parental Duty —Prenatal Influences Too Long Ignored—Children Born of Blind Chance— Cowan on Law and Order—Why the Abnormal Prevails—Many Observe no Law—Thoughtful Parents Study Heredity—Prenatal Culture Practically Applied—A Tokology Child—A Born Orator—A Musical Prodigy— Exceptional Memory of Names—Practical Stiripiculture—Children Superior to Parents—What Prenatal Culture Would Do—Heredity Should Be Popularized.

XII.—PHYSICAL PREPARATION .....164—178

Possibilities of Prenatal Culture—Objects of Training—Self-Examination—Deciding Upon the Objects in View—Mutual Preparation—The Time Required in Preparation—Improving Adaptation—Importance of Nutrition—A Nation of Dyspeptics—Good Cooks Are Scarce—Practical Dietetics —Oil-Tanned Beefsteak—Strengthening the Digestive Function—What to Eat—Respiration—The Blood Is the Life—Poor Ventilation—Why We Take Cold—Incubators of Disease Germs—Ailments Peculiar to Winter— Developing the Lungs—Breathing Exercises—Importance of Exercise— Weak Members Should Be Strengthened—Personal Habits—Cleanliness— Dangers of an Idle Moment—The Mother's Preparation—The Matter of Dress—Physical Culture—Social Dissipation—Children of Society Women —The Creative Principle—To Increase Virility—Sir Isaac Newton—A Well-Born Child.

XIII.—MENTAL PREPARATION .....179—204

Preparation for Parenthood—What Parents Should Cultivate—Opposing Evil Tendencies—Unfavorable Combinations—The Training Required—Susceptibility Varies—Genius Is Abnormal—A Well-Balanced Mind Best—The Law of Genius—Like Excites Like—The Secret of Domestic Harmony—Force of Character—Opposite Results from Overwork —To Improve the Financiering Instinct—Results of Training—A Boy's Ambition—Covetousness—Withholding Selfishness from Offspring—Trickery in Business—Effects of a Father's Forgery—Domestic Harmony—A Husband's Kindness—Prenatal Affection—Children of Love—Unaffectionate Children—A Mother's Disappointment—Source of Filial Affection —Self-Respect and Ambition—Suggestion for Strengthening the Charac-

ter—Power of High Ideals—Children of Superintendents—Mechanical Ingenuity—Inventive Genius—To Increase Inventive Power—Originality Improved—The Heredity of an Inventor—Art and Music—Indifferent Mentation Ineffectual—The Perceptive Faculties—Cultivating Perceptive Power—Born Dullards—Why Some Are Slow to Learn—Effects of Culture—Tommy and His Mother—Memory Defined—The Power of Recollection—Systems of Memory Culture—Memory Requires Brain Building—Improving the Memory—Specific Memories Vary—Laughter Is Invigorating—Cultivating Hope and Gladness—Effects of Worrying—The Burden of Care—Honest Men Wanted—Honesty May Be Inborn—Lying a Family Trait—A Mother's Experience—Cultivating Conscience—A Dishonest Success—Woman's Greatest Gift to the World—Kindness—The Measure of a Man's Religion—Altruism—To Cultivate Kindness—Suggestions for Soul Growth—Reverence and Faith—Reverence Essential to Government—Great Men Believe in God—Basis of Confidence—Letting in the Light—Faith a Dynamic Power—To Improve Reverence and Faith—Goodness in a Child's Face—Children of Light.

XIV.—INITIAL IMPRESSIONS .....205—214

Generation, Birth and Regeneration—The Three Decisive Periods of Life—The Supreme Moment—A Strange Inconsistency—The Formation of a New Life—Initial Impressions—Inception During Intoxication—Power of Initial Impressions—Effect of Transient States—An Editor's Daughter—A White Sheep in a Black Flock—An Orator's Strange Influence—The Inception of Life—A Dream Destroyed—Virility Determines Results—Vitality of Spermatozoa—Season Most Desirable for Birth—Advantages of the Spring Time—Physical Vigor Indispensable—Recreation—Virility Governs Transmission—To Increase Magnetic Power—Period of Greatest Viability—Mutual Love and Confidence—The Vivifying Power of Love—Perfect Sympathy Is Desirable—Mental Condition Desirable—Spiritual Preparation—To Create a Child in God's Image.

XV.—MATERNAL IMPRESSIONS .....215—227

Evolutionary Heredity—Opinions of Authorities—Newton on Prenatal Culture—Bayer on Maternal Impressions—When Education Should Begin—Fowler's Observations—Maternal Impressions and Genius—Napoleon's Prenatal Training—"Buffalo Bill's" Heredity—Prof. Herron's Inheritance—Variations Through Impressions—Testimony of Mothers—Prenatal Education—Objections Answered—Relation of Mother and Child—The Order of Training—Hygenic Living Is Required—The Corset Must Go—Dr. Stockham—Chasity a Demand of Maternity—Helen Gardener—Dr. Cowan on Continence—The Abnormal Defended—A Chief Cause of Depravity—Infant Mortality—The World's Great Need—Maternal Freedom—Enslaved Motherhood—The Principles of Liberty Transmitted—Patriots Are Born of Free Women—Influence of Surroundings—Raphael's Madonna—Frances Willard—Opposite Tastes in Sisters.

XVI.—MATERNAL IMPRESSIONS (Continued).....228—250

The Formative Period—Prenatal Impressions Most Potential—No Short Cuts in Nature—Transcient Impressions Outgrown—Persistency of Fixed Factors—Persistent Training Required—The Animal Propensities—No Rule Applicable to All—Appetites and Longings—Courage and Energy—Suggestions to Strengthen Courage—The Acquisitive Instinct—Honesty

Is Imperative—A Mother's Thief—Who Is to Blame—The Social Feelings —Why Children Are Bashful—Self-Consciousness—The Doors of Knowledge—Shaping the Intellectual Tendencies—A Mathematical Child—Mental Activity—A Noteworthy Fact—What to Read—Bad Literature—A Novel-Reading Preacher's Fate—Epidemics of Crime—Juvenile Offenders—Heredity vs. Environment—Vicious Impressions—Reading for Prenatal Culture—Companionship in Study—Unstudious Mothers—Stupid Children —The Esthetic Faculties—Weak Qualities Overcome—Special Genius—Picture Impressions—A Second Edison—Dormant Powers Not Transmitted —Musical Talent Lost—A Strange Contradiction—The Aspiring Sentiments—Overcoming Sensitiveness—Maternity Is Divine—A Queenly Mission—Reason, Intuition and Imagination—Importance of Mirthfulness—A Good Medicine—Smiles vs. Frowns—Rejoice and Be Glad—A Child of Joy—Influencing the Moral Sentiments—Religious Tendencies May Be Transmitted—Ordained from Birth—Born Preachers—Dedicated to God's Service—Her Boy Would Preach—Ministers' Sons Are Superior—Opposing Factors—Nominal Christians—Christianity Defined—Love Will Beget Its Own—Passive Sentiments Are Not Potential—The Most Active Powers Control—Worldly Children—Spiritual Growth Requires Solitude—Entering the Silence—Spiritual Communion—Suggestions for Strengthening the Religious Nature.

XVII.—ABNORMAL IMPRESSIONS .....251—268

Birth Marks—Physical Evidences—Birth Marks a Fact—Dr. Fearn's Opinions—Dr. Jordan's Views—Weismann—Osborn and Fairfield—Ridicule vs. Argument—One Scientist's Opinion—Academic Nonsense—The True Scientist—Abnormal Impressions—Frightened by a Dog—A Bean Mark—Goes on Tip-toe—Frightened by a Drunkard—A Clownish Child—A Desirable Mark—The Lily of the Valley—A Child's Profanity—The Materialist's Dilemma—Psychic Power Undeniable—Maternal Impressions Explained—The Soul Governs Development—Rapport Between Mother and Child—The Law of a Suggestion—Lodging a Suggestion—Susceptibility to Impressions—Prenatal Individuality—Periods of Greatest Susceptibility—Only Repeated Suggestions Effectual—Prevention of Abnormalities—Self-Control Essential—The Soul Should Be Free—Faith in Nature's God—Opposing Evil Influences—Prenatal Suggestions—Impressions May Be Controlled—A Short Cut to Genius—Sudden Impressions Seldom Effectual—Repeated Suggestions Required—Abnormalities Outgrown—Nature Maintains the Normal—Experimental Psychology—Normal Growth Requires Time—Results of Hypnotic Control—Mental Stimulation—Silent Suggestion—Control During Sleep—Hypnotism Practically Applied—Dangers in Hypnotism—Hypnotism Prenatally Applied—A Father's Experiments—Resemblance to the Unrelated—Possibilities of Motherhood—The Hope of Science.

PART III.—THE ABNORMAL MAN.

XVIII.—HEREDITY, INSANITY AND IMBECILITY.....267—278

Increase of Degenerates—Crime in Europe—Crime in the United States—A Grave Problem—Education and Crime—Religious Training—Prison Reports—Percentage of Illiteracy—Heredity vs. Postnatal Influences—A Tangled Skein—Number of Idiotic and Epileptic—Heredity vs. Feeble-Mindedness—Statistics of the Feeble-Minded—Morbid Heredity—

Causes of Feeble-Mindedness—Narcotics and Feeble-Mindedness—Intemperate Mothers—Abortive Drugs and Epilepsy—Degenerates Willfully Produced—An Appalling Crime—The Final Remedy—Insanity—Increase of Insanity—Chief Causes of Insanity—Hereditary Insanity—Lombroso—Criminal Insanity—Dr. Guy's Conclusions—Alcohol and Insanity.

XIX.—HEREDITY, HOMICIDE AND SUICIDE.....279—295

The Increase of Crime—Crime in New York City—Crime in the United States—Frequency of Suicide—Foreign Criminals—Alcohol vs. Heredity—Hereditary Suicidal Tendencies—Suicide of an Oxford Student—A Family Mania—The Ishmael Family—Descendants of Frau Ada Jurke—Statistics in Criminal Heredity—Per Cent of Hereditary Criminals—The Principal Causes of Crime—The Well-Born Seldom Commit Crime—The Occasional Criminal—The Heredltary Criminal—The Juvenile Offender—Increase of Hereditary Criminals—Bad Maternal Impressions—Two Sons Born in Crime—Attempted Abortion Produces Criminals—Prenatal History of Vicious Children—Suicidal Tendencies in a Child—A Would-Be Parricide — Undesired Maternity—A Mother-Made Criminal — Extreme Cruelty Inborn—A Mother's Confession—An Awful Awakening—Increase of Criminal Abortion—Statistics on Infanticide—Dr. Chandler on Prenatal Mortality—Number of Prenatal Murders—Is Abortion Murder?—Dr. Stockham on Criminal Abortion—Crime Inevitable—The Sin of Christendom—The Infant Host—The Judgment Day of Nations—At the Threshold of Eternity.

XX.—HEREDITY AND COMMERCIALISM.....296—309

Mammon Worship—The Power of Wealth—Poverty a Disgrace—The Right to Acquire—Abuses of Wealth—Succeeding Generations Affected—Slaving Is Unnecessary—Excessive Toil Injures Offspring—Children Born Tired—Overwork Depletes the Brain—Commercialism Begets Selfishness—Mind Is a Limited Quantity—What Constitutes a Genius—The Future American—Gold May Rule to Ruin—Selfishness Begets Dishonesty—Dishonest Children from Honest Parents—Business Deception Produces Criminals—The Offspring of Thieves—A Family of Counterfeiters—Increase of the Gambling Instinct—Gambling Common to All Classes—Tendency Towards Gambling Inborn—A Characteristic of Gamblers—Fourth of July Bombast—Class Distinction—Nihilism and Anarchy—Ling, the Anarchist—The Colored Criminal—The Product of Slavery—Money and Matrimony—Character a Secondary Consideration—Unhappy Unions—Commercial Bondage—Where Criminals Are Born—Poverty and Crime—Environment and Crime—Commerclalism and Vice—Scene in a Sweat Shop—A Struggle for Existence—Shop Girls as Wives and Mothers.

XXI.—HEREDITY AND INTEMPERANCE.....310—332

King Alcohol—More Cruel Than War—Basis of Reckoning—Chief Cause of Hard Times—Annual Cost of Narcotics—Cost of the Liquor Traffic—Revenues Collected—A Conservative Estimate—Liquor vs. Government Expenses—A Startling Comparison—The Greatest Commercial Problem—Poverty and Heredity—The Family of the Inebriate—Intemperance and Poverty—The Poor Man's Bank—Drink and the Labor Problem — Intemperance and Crime — Prison Statistics — Parents of Criminals—Inebriety Transmitted—Race Degeneracy—Defective Offspring from Alcoholics—Temperate vs. Intemperate Parentage—Demme's Observa-

tions—Alcohol and Prostitution—Parentage of Erring Girls—Prostitution Is Hereditary—The Juke Family—The Children of Scarlet Women—Evidence of Transmitted Inebriety—A Struggle with a Demon—Tobacco Fed the Python—A Minister's Experience—The Appetite for Narcotics Inborn—A Young Lady Uses Tobacco—A Child Drunkard—The Daughter of a Sporting Man—Varied Effects of Alcoholism—The Children of a Hard Drinker—Morphine, Opium and Nicotine—Delerium Tremens—Tobacco Restricts the Mind—Cigarette Smokers—Pathological Effects of Tobacco—Hereditary Effects of Tobacco—Children of Tobacco Users—Alcoholics in Epidemics—The Disgrace of Intemperance—Liquor Drinking a Crime—A Base Inconsistency—A Man's Plain Duty—Sequel to a Father's Intemperance—Personal Liberty—The Social Organism—The Consequences of Drink—Before the Judge of the Nations.

XXII.—HEREDITY AND THE DOUBLE STANDARD.....333—344

Social Ethics Abnormal—Origin of the Double Standard—Woman's Crowning Virtue—"Keep Thyself Pure"—The Command of God—"A White Life for Two"—Man's Unjust Demand—Two Codes of Morals—Society's Biased Verdict—The Double Standard Reversed—An Untenable Proposition—The Crying Need of the Hour—Obey More to Enjoy More—Chivalry Is Not Dead—Love the Great Reformer—Inspiration of a Pure Life—Woman's Greatest Mistake—Reformed Men as Husbands—The Union of the Perverted—Children of Reformed Men—Martial Ethics Demoralizing—The License of Marriage—A Fact for Parents to Consider—Custom Is Not Law—The Law of Chastity Is Right—Temperance Increases Happiness—Preaching and Practicing—The Coming Civilization—A Personal Invitation—Come With Me.

A CHILD OF LIGHT.

CHAPTER I.

INTRODUCTION.

God said, "Let there be light." Sublime command! Matchless conception! Infinite wisdom! Only He who gave the command and watched the radiating effulgence rush through the seas of quivering ether to burst in resplendent glory on a million worlds; who saw the light dispel the darkness until beauty flashed across the star-lit dome; who felt inanimate nature become animate and throb with myriad forms of life; who heard the seas and mountains echo with shouts of joy and songs of praise; only He can comprehend its meaning or know its achievements! **Let There be Light.**

Light is essential to life. Generally speaking, where darkness reigns there death reigns also. This law is universal; it is manifest alike in the realm of the physical, the intellectual and the spiritual. Throughout all nature in proportion as there is light, there is life and growth. Where the days are longest and the nights shortest, there life is most abundant and growth is most luxuriant. **The Power of Light.**

Truth is the light of the mind. It is the essence of knowledge, the basis of reason, the guide to **The Light of Truth.**

philosophy, the champion of progress; it is the power that moves the world forward. As all forms of life are dependent upon the solar rays for their existence, so the intellect of man must have the light of truth if it is to develop. The mental life and growth of man in any direction is but the measure of his cognizance and application of truth.

The Light of the Spirit.

The Holy Spirit is the light of the soul. Without this light there is no spiritual life nor spiritual growth. In proportion as man receives and reflects the Holy Spirit does he grow spiritually. Christ said, "I am the light of the world." This "true light," radiating from Golgotha's cross shed its golden beams of glory through the darkness of pagan idolatry, and our Christian civilization with all its splendid achievements is the result.

The Light of Science.

As "a quiver from the eternal sun smote the earth and life throbbed in the heart, and beauty flashed in a formless world," as Jesus Christ darting into the arena of moral darkness, dispelled the superstition of the ages, gave birth to a new era, quickened the consciences of men and created in them a life all but Divine so the light of science is fast penetrating the hidden mysteries of nature and transforming them into living truths of priceless value.

The Twentieth Century.

The twentieth century is to be the century of science. Long before it has passed into history all lines of industry, commerce, government and even religion will have been brought to the plane of natural law. Turn whichever way we may, there comes the demand for definite knowledge,

invariable rule and infallible principle. Never in the history of the world was this demand so strong. Never before was man so willing to "put away childish things," and exchange his time-honored beliefs and poetic superstitions for plain facts and demonstrable truths. The century that has just passed into history witnessed great advancement and marvelous achievements in the physical sciences; but the century, in the dewy morning of which we live, will witness much greater achievements and more marvelous results in the realm of the psychical and spiritual.

The Science of the Soul is to be the science of the future. Already the best minds of the age are turning from the physical to the metaphysical; from the study of matter to the study of mind; from the *anatomy* of the universe to its *psychology*. Men are coming to recognize that "the proper study of mankind is man." Within the last few years every branch of anthropology has received a new impetus. Archæology has unearthed relics of a prehistoric civilization; ethnology has received a new classification, while sociology, once the dream of the idealist, is now a practical science, commanding the attention of all classes of men. The secrets of the Mystics and the occult philosophy of ancient Egypt are being studied in the light of the new psychology, revealing to us the laws and powers of the soul. The Christian religion is no longer a matter of faith alone, but one of knowledge. All of Christ's teachings relative to the soul can now be scientifically demonstrated.

The Science of the Future.

The Study of Man.

The new psychology, based upon the physiol-

ogy of the brain and the demonstrable powers of the subjective mind, is fast taking the place of the speculative philosophy of pedagogy, and affords not only a definite science of mind, but reliable methods for brain building and soul growth. Heredity is no longer a myth of the nursery or a theory to account for certain phenomena in nature, but an established fact; a *science* that needs only to be studied and applied in the light of the new psychology to make it a most potent factor in solving the problems of human progress and redeeming the race from vice and crime.

Heredity is a Science.

Within half a century the study of heredity and psychology will have revolutionized our methods of teaching, juvenile government, criminal law, sociology and religion.

The purpose of the present treatise is: (1) to reduce the known laws and facts of heredity to a definite science and give a concise statement of its several factors; (2) to explain the relation of heredity to the physical, mental and moral life of man, and indicate the power of prenatal influences for good or evil; (3) to show how the great social evils of the country exert an ante-natal influence upon children and produce in them natural tendencies toward vice and crime; (4) to explain heredity and prenatal culture in the light of the new psychology and the facts of maternal impressions, and offer such suggestions as will enable parents to apply these laws to the improvement of their offspring; (5) to give such directions for physical culture, brain building and soul growth as are calculated to enable parents

Objects in View.

A Child of Light.

to endow each child with a good physical constitution, a well formed brain, a mind hungry for knowledge and a soul imbued with the principles of morality; so that in its birth they may give to the world *a child of light.*

In order to present with any degree of practicability the many factors of heredity in a single volume, I shall have to omit the theoretical and speculative phases of the subject and confine each paragraph to a concise statement of a fact or law; referring the reader, from time to time, to such works as give a more extensive presentation of the subject under consideration.

Facts not Theories.

We shall study heredity, largely from the psychological point of view, touching the physiological in a general way only, and the pathological but incidentally. As this work is intended for the general reader rather than the scientist, *all technicalities will be purposely avoided* and an effort made to faithfully express the facts of science in the language of the people.

The View Point.

In presenting the subject of heredity I have no pet theories to sustain. My plan is to recite facts and let others draw conclusions. The facts used are taken largely from personal observations and experiments. In gathering the material for this work I have personally visited all the principal cities of America except Quebec and those of the Gulf States; have consulted with hundreds of educators, physicians, prison wardens, chiefs of police, superintendents of reformatories, orphanages and insane asylums and have made careful comparison of the facts and statistics obtained. I have examined the psychology and heredity of

Data From Personal Observations.

several thousand persons, including some five thousand convicts, over one thousand homicides, and nearly two thousand epileptics, feeble minded and insane patients. I have also made a careful study of a great number of children and compared their hereditary tendencies with those of their parents and the existing parental states prior to the birth of each child. Many of these little folks were exceptionally well born; others were the product of outraged nature and manifested vicious or criminal tendencies before the age of ten. In hundreds of instances I have been able to get from the parents, or family physician, a detailed account of the prenatal conditions under which the child was born.

Studies in Prenatal Culture.

Many thoughtful parents have studied and applied heredity with excellent results. A number have told me the story of a beautiful maternity, and the careful ante-natal training given to their superior child. Others who had willfully or ignorantly committed vicious or criminal acts prior to the birth of their unfortunate children have confessed their mistakes, thereby giving me a splendid opportunity for studying the effects of both good and evil prenatal influences. Again, speaking on this subject almost every week for twelve years to large, cultured audiences, at the Chautauquas and in the principal cities throughout the country, has subjected my thought to the most varied and liberal criticism and enabled me to gather much valuable data, otherwise unobtainable.

In addition to my own observations I have, with the aid of my assistants, reviewed every meri-

torious work on heredity and kindred subjects published in the English language. I have had the advantage of the libraries of Chicago, Boston, New York, and the Medical and Congressional libraries of Washington, D. C. The facts and statistics used have been compiled from personal observations and a careful comparison of the most authentic statistics available. The former may be depended upon, the latter are the best obtainable.

Authorities Consulted.

Just here, it is proper to say, that we have no absolutely reliable statistics that cover all of the United States. Many states have no enforced registration of births, deaths, pauperism, vice, insanity, or crime. Therefore most so-called authentic statistics are but estimations based upon limited observations and are not infrequently highly conflicting.

The study of heredity, according to the Bible, is as old as civilization. Writers of both the Old and the New Testament scriptures everywhere recognized the potentiality of heredity. This is obvious from their frequent references to the inherited superiority of certain families and the necessity of one's being a lineal descendant of Abraham, if he was to lay any just claim to greatness. Not only did the ancient Hebrews place special emphasis upon the importance of being born of the seed of Abraham, but they unquestionably understood and practiced the law of selection and prenatal culture. The application of the latter is very plainly set forth in the story of Jacob dealing with the flocks of Laban, Genesis xxx. In Numbers xiv:18 we are told that "The

The Study of the Ages.

Sacred History and Heredity.

Lord is long suffering and of great mercy, forgiving iniquity and transgression and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation." The old proverb that says, "The fathers have eaten sour grapes and the children's teeth are set on edge," had a wide application in Hebrew lore. The story of Ishmael, the child of the bond-woman, who turned out to be a bad man, the founder of the Ishmaelites, "whose hand was against every man," is well known to all students of the Scriptures. History tells us that the notorious wandering Bedouins of the plain, are the lineal descendants of Ishmael. It is a fact worthy of note that "Ishmael" is the name of the largest criminal family in America.

Ishmael.

According to secular history Aristotle, who was born 384 B. C., was the first to discover and classify the laws of heredity. By experimenting with plants and animals, he demonstrated certain laws applicable to the human family. From his time the subject seems to have commanded the attention of philosophers and reformers, until it finally gained expression in the laws and customs of the people.

Aristotle's Studies.

The Roman mothers were, by a law of the nation, surrounded by examples of strength, heroism and purity so that these qualities might be transmitted and become the birthright of children. To be a Roman mother was an honor, special homage was paid her, even on the street and at the arena. This sense of freedom and superiority she gave to her child. The young Roman thus inherited that love of liberty and power which

Heredity Applied in Rome.

in its aggregation made Rome mistress of the world. Later on, when capital had consolidated in high places, Roman society no longer recognized the sacredness of wedlock nor the sanctity of maternity. Dissipation reigned in high places, children received an unfortunate inheritance and the nation was thereby robbed of its physical strength, mental vigor, moral courage and social purity. Rome fell, because depravity had shorn the nation of its strength.

Various methods have been suggested, from time to time, for the application of the laws of heredity to the improvement of the human family. Plato in his "Republic" proposed certain arrangements for marriage and the bringing up of children intended to improve the race. Among other things he forbade the use of wine by the newly married, and required that the best of either sex should be united with the best as often, and the inferior with the inferior as seldom, as possible. Plato's idea was carried into practice by Lycurgus in his government of Sparta. Lycurgus considered children not so much the property of the parents as of the State; and, therefore, he could not have them begotten of ordinary persons, but by the best men in it. He instituted laws calculated to favor the selection of the best and the rejection of the inferior.

Plato's Plans of Wisdom.

At present we have but little legislation that bears directly upon heredity, nevertheless there is widespread and rapidly increasing interest in the subject; not only among biologists but among the laity as well. The able contributions of Darwin, Wallace, Tyndall, Huxley, Spencer, Brooks,

Modern Students of Heredity.

McCosh, Fowler, Drummond, Ribot, Weismann, Cowan, Dugdale, Galton, and a score of others whose names are familiar to the reading public, have made the study of heredity the common property of the people and brought to light an array of facts that need only to be formulated into a definite system and practically applied to be of incalculable value to the race.

A Self-evident Truth.

The fact of heredity is universally admitted; it is self-evident. To deny it would be to deny existence. All there is of a man, in both his physical and mental constitution, whether rudimentary or fully developed at birth, constitutes his heredity.

Why Thinkers Disagree.

The term "heredity," however, is used by many in a more restricted sense and made to include only those special peculiarities of body or mind that offspring are supposed to derive from their immediate parents. When used in this restricted sense, authorities are not fully agreed as to just how far the peculiarities of the parent, especially their acquired characters, may effect the offspring; some have denied even the possibility of parents being able to influence the offspring in the least. This extreme ground, however, has been taken only by those who, according to their theory, could not see how the transmission of acquired characters was possible; it certainly never has been advocated by any unbiased, close observer of the facts of nature.

Peculiarities are Inborn.

All nature attests that the mental and temperamental peculiarities of each individual, that differentiate him from all others and largely determine his possibilities in life are inborn. Morri-

son says, "The result of all recent research points to the conclusion that human beings are born into the world with a distinct bent of temperament and character which will always manifest itself in some form, no matter what process of training the individual is called upon to undergo."

Mercier in "Sanity and Insanity" observes: "Every man is the outcome and product of his ancestry; this is true not only of the broad fundamental characteristics by which he is animal, by which he is human, by which he is national, by which he betrays the country and family from which he proceeds, but extends to the trivial and minutely trivial characteristics by which he is distinguished from other individuals of his own race, country and family."

Views of Mercier.

Physical and mental peculiarities are often fully as strongly marked in young children before there has been time for the force of environment to modify materially their characters, as among adults, proving conclusively that they are inborn. Again, where the environments have been the same, the differences in the dispositions, tastes, talents and moral tendencies are often quite as marked as among children of different families surrounded by substantially different environments. Surroundings and education do not wholly control the character, so potential are the inborn traits that it is absolutely impossible to produce two characters strikingly alike solely by the force of environment.

Heredity versus Environment.

All are familiar with the variety of talent and peculiarities of mind displayed in the primary grades of school. One pupil is apt in arithmetic,

but masters spelling or grammar with difficulty. Another excels in history or the languages, but is poor in arithmetic. Occasionally there is a pupil that seems equally apt in all studies. Again, some are unable to learn from the printed page, yet learn rapidly from oral explanation. Others are lost in a book and any assistance offered is an interference. Some little minds are like a flashlight photographic instrument; they grasp a thought instantly, know all they know in a minute, can get a lesson in one half the allotted time, and not infrequently forget it quite as easily. Others are like an old fashioned time camera, that has to stand a while on each subject to produce an impression; such seem dull of comprehension simply because they are slow, yet they often become good scholars and retain their knowledge to a ripe old age. These variations in intellect are *inborn* and can not be attributed to environment.

Mentality of Children.

What is true of the intellectual powers and talents of children is equally true of all their energies, emotions, feelings and sentiments. Some are by nature tame, inactive, cautious and tender hearted; others are aggressive, selfish, cruel, taking a delight in torturing and killing. Some are loving, sympathetic and obliging, others are cold and indifferent. Some are direct, honest and loyal; others are sly, tricky and deceitful. One child in a family will be neat and orderly, another slovenly and careless; one will be respectful and reverential, while another evinces no reverence for God or man. Again, one boy in a family will take delight in the use of tools, another

Variations in the Child Life.

will read continually, while a third dislikes both books and mechanics, but has a commercial turn of mind. These and similar mental phenomena observable in the child life indicate that *the heredity determines the natural bent of every man.*

All history, both sacred and profane, bears witness to the potency of heredity. Special genius for war, crime, cunning, commerce, mechanism, science, literature, art, music, morals or religious fervor, has characterized almost every person whose name appears in history. Moreover, the special genius is often transmitted for several generations, as in the case of the Adamses, the Beechers or the Fultons. Lombroso in "The Man of Genius," says, "Genius is most often hereditary in musicians and artists. Beethoven's father and grandfather were both musicians. Mendelssohn's family contained several musicians of note. The Bach family presents a fine example of mental heredity. It began in 1550 and passed through eight generations. During two centuries this family produced many musicians of high rank. They were all organists or church singers. When they became too numerous to live together they agreed to reunite on a fixed day once a year. This custom was preserved up to the middle of the eighteenth century and sometimes one hundred and twenty persons by the name of Bach met at the same place. Fetis counts among them twenty-nine musicians of eminence."

Genius is Hereditary.

Lombros's Studies.

Galton estimates that "the chances of the sons of eminent fathers becoming themselves eminent are shown to be in the case of literary men 51 per cent, men of science 60 per cent, poets 45

Galton on Hereditary Genius.

per cent, painters and musicians 89 per cent. In the average family the chances are about one hundredth part of one per cent, or one in ten thousand."

Nowhere is the fact of heredity and the influence of maternal impressions more fully demonstrated than in the transmission of hereditary or acquired morbid conditions. A genius for vice or crime is as inheritable as a taste for music, mechanism or art. Abnormal instincts run through families. The reader is doubtless familiar with the history of the notorious outlaws, the James boys, the Younger brothers, and the Daltons, all of whom were related. From Max Jukes, a great drunkard, there descended in 75 years 200 thieves and murderers, 285 invalids attacked by blindness, idiocy or consumption, 90 prostitutes and 300 children who died prematurely. The various members of this family cost the state of New York more than a million dollars. Of 233 prisoners at Auburn, New York, 23 per cent were of insane or epileptic stock. Virgilio found that 195 out of 266 criminals were affected by hereditary diseases, while Marro found morbid inheritance in 77 per cent. Sichard examined almost 4,000 German criminals, in the prison of which he is director, and found an insane, epileptic, suicidal or alcoholic hereditary taint in 36.8 per cent. Prussian statistics for 1877 show that among 10,676 lunatics morbid heredity may be traced in 6,369. Penta found that among 184 criminals only 4 to 5 per cent were quite healthy. Charles Marcier, M. B., says that "20 per cent of the patients admitted to the

Morbid Heredity.

Statistics on Criminal Heredity.

insane asylums have other members of their family who are insane." Ribot says, "Every work on insanity is a plea for heredity."

According to Maudsley, "More than one-fourth and less than one-half of all insanity is hereditary." In 73 cases given by Trelat 43 are represented as due to heredity. A report made to the French government shows that of 1,000 insane persons of each sex admitted to the asylum 264 males and 266 females had inherited insanity. Carefully compiled and compared statistics from all parts of the United States indicate that about 45 per cent of our insane, 70 per cent of our criminals, 75 per cent of our prostitutes, 80 per cent of the feeble-minded, and 95 per cent of the epileptics were born from drunken, neurotic or criminal stock or were the product of bad maternal impressions, *about one-third being due to this latter cause.*

Maudsley's Deductions.

Heredity has been studied and its laws applied to the improvement of plant and animal life for centuries. Flowers, fruits and vegetables have been doubled in size, quantity, quality and variety within the last century. Domestic animals of all kinds have been enlarged and improved in shape and quality. The bovine of the plain has lost his crooked back and crooked limb to become a thing of beauty. The wild boar with his hump back, long snout and savage nature has been replaced by the good natured grunter of the barnyard, or the performing pig of the circus. Nor is this improvement in the animal limited to form and size, to quality and appearance; it is quite as marked in brain development and

Heredity in Plant and Animal Life.

aptitude for learning. All animal trainers agree that *progeny of trained animals learn much more readily than do those of the untrained.* The acquired character of the setter, the pointer, the watch dog, the foxhound or bloodhound has become so fixed as to be instinctive in the young.

What is applied to animals is denied to man. How strange, how unfortunate it is, when the laws of heredity are generally understood and applied to the lower animals, that so little application of them has been made to the improvement of man! We have great stock shows and stock journals all over the country; we visit foreign countries and pay fabulous prices that we may improve our herds; but when we would bring a child into existence—a human being that is to partake of our nature, our weaknesses of body and mind, our virtues and vices; a being that is to become a member of society and exert an influence for good or evil as long as the pendulum of time continues to vibrate; a being endowed with an immortal soul, that must some day stand at the judgment bar of God and give account for the deeds done in the body; when we would be the cause of such a being as this coming into existence—we too often shut our eyes to the light of science, close our ears to the voice of wisdom and turn this most divine function over to perverted impulse or blind chance!

Man the Product of Blind Chance.

Comparatively few children are well born. It is safe to say that less than one-fourth are as well born as they could be, if the laws of heredity and prenatal culture were better understood and put into practice. By the abuse of these

laws many excellent parents, who are strong of body and sound of mind, have very inferior children; while thousands through ignorance or wilful outrage of nature's laws give to their offspring an inheritance that makes vice and crime natural and virtue a thing to be acquired.

Few Children are Well Born.

The study of heredity lies at the foundation of all reform. More and more does it become apparent to students of sociology that these laws *must* be practically applied before the problems of intemperance, vice and crime can be solved and a high moral standard for the masses attained. Frances Willard once said, "If man is to overcome the evils of intemperance, children must be better born."

The True Basis of all Reform.

If it is possible to mold or even influence the physical, mental and moral character of a child before it sees the light of day, then this molding should be done in such a way as to give to its nature the most desirable qualities possible. If education is a factor in brain building and mental development, then education should begin when the brain is forming. If environment molds character, then the environments that obtain during the formative period of a life are the most potential for good or evil. If the principles of virtue and morality can be instilled into a nature and made a part of its conscious will, then the earlier the instillation is begun the more completely will these principles control the life. If vicious and criminal tendencies can be produced by evil impressions made upon the mature mind and established brain centers, how much more determinate must be such

Prenatal versus Postnatal Training.

impressions when made upon the plastic mind and forming brain! If reformation through good influences and the grace of God is possible in a nature that has long been distorted by sin, how much more effectual must be these influences when brought to bear upon a forming soul! *It is during the prenatal period of a life that education, home influences and the grace of God do their most effectual work in the formation of character.*

CHAPTER II.

SOME OBJECTIONS CONSIDERED.

All great truths have had to struggle for recognition. The story of the crucifixion is typical of all history. Every sublime fact that now helps to form the galaxy of law, science and religion has been crucified by ignorance, buried by established custom and compelled to rise against popular prejudice. Heredity forms no exception to the rule.

Three general causes tend to retard a popular interest in and a general acceptance of the doctrine of heredity. (1) The public has been educated to look upon environment, education and religion as the all-controlling factors in the production of mind and the formation of character; hence heredity is not deemed essential. (2) It is generally, but erroneously, supposed that to admit of prefixed tendencies partly relieves man from moral responsibility; such a supposition conflicts with our religious training and ideas of justice. (3) The abuse of the plea of insanity in criminal courts and the frequent acquittal of moneyed rascals on the ground of unsound mind, morbid tendencies, degeneracy, dipsomania, atavism, etc., has greatly prejudiced the public mind. Heredity has been made synonymous with fatalism, feeble-mindedness, insanity and crime. Any morbid condition is considered *a case of heredity,*

Why Objections are Raised.

while virtue, genius and morality are attributed to postnatal influences. Thus heredity has been made a scapegoat, an apology, for all of man's shortcomings. It is no wonder it should be looked upon with disfavor by those who take this false view of the subject. In this chapter I shall aim to arrive at the true conception of the relation of heredity to postnatal influences in the formation of character, and consider some of the more plausible objections urged against its acceptance.

Heredity the Scape-Goat for Crime.

Before we proceed to consider these objections it will be well for us to get a clear idea of the formation and development of a life. Every man is the outgrowth of a series of influences. This series began with the inception of the primal cell (from which the race has been evolved) when "God breathed into man the breath of life, and man became a living soul." The series includes all those processes and influences whereby the race has been brought to its present condition. Each new life at its inception partakes of the sum total of all that has preceded it, and because of its dual parentage, has a character unlike any other person from the beginning. During embryonic development it unfolds after the pattern given it by its parents, but is continually subject to maternal impressions, which further differentiate it from all other human beings. After birth it receives impressions intuitively and through the five senses and these impressions continue to change, develop, form and reform the character throughout its entire existence.

Man the Product of Centuries.

Now, heredity deals with the part of the series

of influences that obtains before birth, environment, education and religion deal with the part that obtains after birth; but there is no break in the series, neither should any conflict arise from recognizing the prenatal, as well as the postnatal influences.

Prenatal Plus Postnatal Influences.

Some high in authority have presumed to say that one-fourth of a man's mental power, character and conduct is due to heredity, three-fourths to environment, education and religion. To my mind all such attempts to divide the potency of the several factors in a man's life are very irrational. For instance, A, B and C are all first class mechanics. A inherited but little mechanical ingenuity, was brought up in a work shop, was thoroughly educated in a manual training school and became a skilled artisan *by training*. B had considerable natural talent and with fair advantages became a skilled artisan. C was a natural mechanic, he had but few advantages, never attended a manual training school, but by the application of his native genius became a skilled artisan also. In the case of A the heredity represented but 10 per cent and the training 90 per cent; with B 50 per cent was due to heredity and 50 per cent to training; while with C 90 per cent was due to heredity and 10 per cent to training.

Haredity an Unknown Quantity.

Now this simple illustration applies with equal force to vicious or criminal tendencies, to genius, virtue, or moral worth. *All the factors are potential in every life, but their degree of influence is ever varying, and therefore can not be reduced to a mathematical statement.*

All Factors are Potential.

The same variation in causes obtain in the individual life. To illustrate: I had a friend who was a skilled mechanic, a good farmer, an able and eloquent speaker. His mechanical ingenuity was inborn. He was never in a manual training school, but was an expert with tools and was able to do exceptionally fine work. He had some natural ability as a farmer, was brought up on a farm and made a success at farming. As a boy he was timid and diffident, could not appear before an audience and was sadly deficient in language; but by persistent training and careful study he became one of the best extemporaneous speakers on the platform. Now, his mechanical ingenuity was largely inherited, his success as a farmer was perhaps as much due to postnatal training as to heredity, while his ability as a public speaker was largely acquired.

Inborn versus Acquired Traits.

In like manner all of our tastes and talents, vices and virtues, are a product of a series of prenatal and postnatal influences of ever varying potency. It is, therefore, irrational to attribute one-fourth to heredity, or to attempt to break the chain of influences at birth and say that this is entirely due to heredity and that is entirely due to postnatal influences.

Every Trait has Many Causes.

To simplify the subject, we may divide the formative elements of a man's life into three general divisions—generation, education and regeneration; or the force of heredity, the force of environment and the grace of God. Each of these three factors has its part to perform in the production, development and maturing of every well rounded life. They are incomparable; no one

Generation, Education, Regeneration.

or two can take the place of any other; no one can be said to be of greater importance than either of the others, for all three are essential to the highest development of man. To be well born is to receive the greatest gift within the power of parentage; to be surrounded by a favorable environment and good educational advantages is the greatest gift within the power of society; to be born again is the gift of God.

The Triangle of Man's Life.

These three factors constitute the triangle, or the three sides, of a man's life. His character depends upon their uniform strength. A man may be well born, yet from bad environment and lack of educational advantages make a complete failure in life. He may have excellent educational advantages and be surrounded by the best of home influences; yet if he did not inherit a good brain and the basis of morality his education will amount to but little and the home influences may fail to produce a moral character. A man may be well born, well educated and surrounded by the best of influences, yet if he does not know the regenerative power of the Holy Spirit, nor has not the love of God in his soul, he is not all that a man should be, and despite his good inheritance and his educational advantages, may come short of the true object of life.

The False Basis of Reckoning.

It is customary to estimate a man's ability and fitness for a position by his educational advantages, by the degrees he has taken and the diplomas he has received. Yet all of our professions have their share of practitioners who unfortunately have but little aside from their diplomas

to recommend them. Schools and colleges do not make great men, except of those who have native genius. Men of mediocrity are failures without education, yet succeed with it. Genius may succeed without the schools; but certainly it can do much better with them. Too much cannot be said in favor of thorough schooling and mental discipline; yet as between heredity and education, the public places far too much stress upon the relative value of education. *Heredity fixes the natural bent of a mind and its rudimentary possibilities; education directs, develops and matures the inherited powers; the two determine the mentality and possibilities of the man.*

Basal Tendencies Inborn.

Tendencies toward good or evil are inborn. Moral conduct, vice and virtue, like intellectual power are the result of several factors, some of which are prenatal others are postnatal. We are inclined to expect a man to be good or bad, honest or dishonest according to his early home influences and his spiritual awakening. That these are great factors in the formation of every character is true, but the hereditary tendencies toward good and evil are also highly potential. The honest, inmost prayer of the mass of intelligent, erring humanity to-day is not for more knowledge of what is right nor for deliverance from bad environments, but for the strength and grace to overcome their own innate, selfish tendencies or vicious desires.

Heredity and Moral Responsibility.

Another objection to heredity closely allied to the one we have just been considering is that the recognition of good and evil tendencies as being inborn destroys the sense of moral respon-

sibility and opens the way for wholesale wrong doing. It is said that if a man is born with moral and virtuous tendencies no credit is due him for his noble conduct; if born with vicious or criminal tendencies, he should not be held responsible if he commits crime, and, therefore, that it is dangerous to recognize heredity at all. Certainly there is danger of placing too little or too much stress upon the factor of heredity in judging the conduct of a man; but this is equally true of all other factors. We can not tell how little or how much of a man's morality is due to good or evil home influences, how much of his success is due to college training or the want of it; yet we do not think of denying the potentiality of these factors simply because they are an unknown quantity. Now, it is quite as irrational to deny the influences of heredity as to deny the influences of the home and the school. Heredity is a fact. Men are born with ever varying intellectual, social, esthetic and moral tendencies; therefore, *we must recognize these natural differences if we would be rational in our philosophy, or even approach justice in our judgment.*

Men vary in their innate sense of moral responsibility, just as they do in their talent for business, mechanics, science or art. All men, generally speaking, may learn business, mechanics or art, yet some learn much more readily and with much more proficiency than others. In like manner all men are morally responsible for their conduct, but not equally so.

Responsibility Varies.

Man's ability to do right seemingly depends

upon three conditions: (1) a knowledge of the law involved; (2) a desire to do the right or obey the law; (3) the self control and will power to follow his desire. Jesus Christ, the perfect man, born as the ideal of the Father, had a perfect knowledge of all law; had all desire to do right, had the freedom and strength of will requisite to enable Him to follow His desires and was, therefore, absolutely responsible in the balance of morals, for His every act. The unfortunate man born just a little above the brute, with so little intelligence that he does not comprehend the law, with so much of propensity and so little of sentiment that he has no desire to do right, and so weak in will power that he has no control over his gross appetites, is absolutely irresponsible for his conduct in the balance of morals. Between these two extremes all humanity is found. The moral responsibility of each individual depends upon his position on the scale. As there is but one Christ, one absolutely responsible character, so there are very few who are totally irresponsible.

Man's Ability to do Right.

The question of the moral responsibility of criminals is a vital one, whether considered from a legal, a psychological or an ethical point of view. According to modern biology man is a creature of heredity and environment. From this point of view the abnormal man is scarcely responsible for his crime; but according to recent experiments in psychology the soul—the ego—is supreme and is far less subject to inherited or acquired tendencies than has generally been supposed. Whatever there is in the new psychology

Responsibility of Criminals.

for the restoration of the criminal, certain it is that the average man is controlled largely by his brain centers. If these are normal and properly trained his will may be said to be free to determine his conduct; but if these are abnormal, either through heredity or otherwise, he cannot justly be considered a free moral agent. All criminologists consider the habitual criminal as psychologically abnormal, and therefore only partly responsible. Dr. Thompson said: "Habitual criminals are without moral sense. Out of five hundred murderers that I have known, only three of them ever expressed any remorse."

The number of criminals who are wholly, or even largely, irresponsible form but a very small per cent of our legal offenders. Occasionally there is one whose thirst for blood or mania for wrongdoing is so strong that he is positively incapable of self restraint, yet, such a one is rare. Fully 92 per cent of our convicts—according to their own testimony—were partly or wholly to blame for their conduct. In the United States there is one criminal for every 560 of the population. Now, if but 8 per cent of our criminals are wholly irresponsible, and there is but one criminal to every 560 of the population, it follows that there is but one person out of every 1,800 who is wholly irresponsible. Taking this as a basis of reckoning, considering the fact that most offenders are largely responsible, also that society must be protected from the abnormal man, whether he is entirely responsible, partly so, or wholly irresponsible, it is certainly best and near-

Few Criminals are Blameless.

est to justice to hold all men as morally responsible for their conduct in the eyes of the law.

The doctrine of the absolute freedom of the human will in all men is without foundation in fact. Man is not without his limitations in any direction. Man is free to do the best he can, yet some are capable of doing much better than others. A man should therefore be credited or condemned not for what he does or fails to do, but for doing or failing to do his best. The strongest argument in favor of the moral responsibility of the average man is found in the fact that when he does wrong he is conscious that he did not have to. *The last step in vice or crime is often imperative; the first step is invariably one of choice.* The responsibility, therefore, is to be reckoned not by the final conduct, but by the first choice. An inebriate may not be to blame for homicide committed while crazed with liquor; he is to blame for forming the habit of drinking.

Freedom of the Human Will.

Waving aside all further consideration of man's moral responsibility, or the freedom of the human will, the fact that concerns us in this connection is that man is as responsible morally for conduct springing from heredity as from acquired tendencies, because both are subject to the control of the will if that power is exercised at the approach of temptation. The fact that a man has a tendency toward mechanics does not necessitate his becoming a mechanic; it only inclines him in that direction and makes it easy for him to become a mechanic, but it does not compel him to follow mechanics for a livelihood. In like

Hereditary Tendencies may be Controlled.

manner, if one has an hereditary tendency toward intemperance, theft, cruelty, or even homicide, he will be inclined to vice or crime; he may find it easy and natural to commit vice or crime, but he is not compelled by this hereditary tendency to do so; therefore, the fact of heredity does not destroy the moral responsibility of man.

Divine Justice.

It is frequently urged by those who have decided upon the limitations of the Divine nature, that the doctrine of heredity must not be admitted, because it destroys the possibilities of Divine justice. They say, if it is easier for some to do right than for others; if some are so born that vice is natural, while others by nature love to do right, then where is the justice of God in holding all men alike responsible, and thereby giving a heaven to the few and a hell to the many? Personally I never worry about this proposition, for He who gave the law and formed the soul can adjust their relations. Moreover, there is nothing in Scripture, philosophy or science to indicate that God holds all men *alike* responsible; while there is much to indicate that God requires of every man that *he shall do the best he can and holds him accountable according to his ability.*

"Who-so-ever Will."

In this connection it should not be forgotten that God has placed His Spirit in the world and that "whosoever will" may receive Him and be transformed by His power and thereby freed from the domination of both hereditary and acquired evil tendencies. The acceptance of the Holy Spirit is a matter of choice; therefore he who refuses God's plan of redemption and continues

in sin is certainly responsible, and God is but just in holding him accountable.

Christian Science.

Christian Scientists oppose heredity. They must in order to be consistent with their creed. Mary Baker Eddy denies the existence of matter, the testimony of the senses, the reality of the body and, of course, to admit heredity would be inconsistent. She says: "God, Spirit, being all, nothing is matter." "It is a false supposition, the notion that there is real substance, matter." "We define matter as error because it is a false claim to life, substance and intelligence." "Heredity is a prolific subject for mortal belief to pin theories upon, but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear." Despite the *many* good things taught by Mary Baker Eddy, her fundamental propositions put her creed at variance not only with heredity but with all the physical sciences.

Heredity of Mrs. Eddy.

Mary Baker Eddy is said to have been born from a most devout, highly spiritual mother, who gave her child to God in prayer before it saw the light of day. Evidence of this is found in the child life of Mrs. Eddy. Her early history indicates that she was an exceptionally spiritually minded child; that she early formed the habit of earnest prayer and before the age of ten was accustomed to going in simple, trusting faith to God for everything desired, plainly indicating the good effects of her own prenatal training.

Christian Scientists may well deny the power of heredity to control a life that has been made free by God's love; but since they place so much

stress upon the influence of one life over another and the outworking of a principle in a soul, they, above all others, should accept the fact of pre-natal culture. If, as they teach, the good and evil thoughts of one life can affect another, then surely the prospective mother can and does modify the character of her offspring. How irrational to speak of evil thought waves, or opposing minds influencing the adult life sufficiently to cause sickness, error and even death, and then to insist that such influences do not affect the forming child!

"Consistency, Thou Art a Jewel."

Theosophists, especially those who accept the teachings of the oriental cult, usually oppose heredity because it conflicts in a measure with the ancient dogma of reincarnation. The doctrine of reincarnation is based largely upon negative evidence; it is supported by very little, if any, positive evidence. It is an ancient theory instituted to account for certain facts and phenomena in human life that in the absence of a knowledge of heredity and psychic law were inexplicable. In our day heredity and psychic law combined account for *all* the phenomena upon which this doctrine is based. Even if reincarnation were true, the law of heredity would still apply; for all theosophists admit that the soul during its incarnation is limited in its powers of expression, and largely in its development, also by the body it inhabits. Now, since the body is controlled by physical heredity, the theosophists to be consistent should acknowledge its potency in the formation of a soul and strive to promote rather than to retard the study of its laws, so

Theosophical Objections.

that the soul might have a more fit abiding place, a better instrument of expression during its weary march on this mundane sphere.

Opposition to Parental Responsibility.

Some oppose heredity because it places responsibility upon parents and holds them accountable (in a measure at least) for the physical constitution, mentality and disposition of their offspring. When a child is exceptionally bright it is usually easy to discover the origin of its intelligence, but when one is unfortunately born, parents can seldom undertsand why it should be so. Self preservation is a primary law in man's nature, therefore it is no wonder that persons given to self indulgence and the abuse of the propensities, should oppose the doctrine of heredity. It is much more soothing to the conscience, and certainly sounds better in society, *to attribute the bad inheritance of a child to blind chance or "Divine providence" than to acknowledge it to be the result of the willful violation of nature's laws.*

Placing the Blame Upon God.

The old idea that God sends all the children in a family, few or many, in rapid succession or far apart, strong or weak, bright or stupid, good or bad, and preordains their lives has little place in the minds of the well informed. This malicious doctrine, born of man's selfishness and paraded under the cloak of religion has caused thousands to be unfortunately born. Suppose we should apply the same doctrine to the postnatal development of children, pay no attention to their physical welfare, intellectual training or moral development, but just turn the whole matter over to Providence and blind chance, what sort of children would we raise? The proposition is

ridiculous, yet not more so than to leave the origin and prenatal development of children to Providence and blind chance.

Parents should realize that they are responsible not only for the number and frequency of births, but for the physical, mental and moral character of their children. When this parental responsibility is more generally accepted children will be better born. A young minister recently became angry in my lecture room and bolted, making a very uncomplimentary remark as he left the church. I learned later that seven years before he had married a beautiful, strong, noble woman who was now confined to her room a physical wreck. During her brief married life she had given birth to six children; the two eldest were strong but very ungovernable, two were puny and nervous, and two were stillborn. The reverend gentleman had undoubtedly entrusted the birth of his children and the health of his wife to Divine providence! I was not surprised that he opposed the doctrine of heredity and parental responsibility.

Parents are Responsible.

The propriety of the free discussion of heredity has been questioned by a certain class of good, but falsely educated, persons, and made an excuse for opposing the whole subject. Surely, such persons must have a perverted view of parentage. As Dr. Cowan beautifully says: "What God, in the might of His wisdom and the greatness of His love, has created, no man nor woman need be ashamed to read, talk of, learn and know; for it cannot be that He has ordained it that knowledge

Heredity a Proper Study.

so essential to the well-being of mankind can be destructive to moral purity."

Frances Willard's Views.

Frances Willard once said: "When I was a girl, for a woman to know very much about maternity and heredity was enough to make her morals questionable. Now, for the prospective mother not to understand these things is known to be criminal. What was deemed a vice under the artificial light of false modesty, under the true light of higher culture has become a virtue." The better element of society no longer believes in darkness and ignorance as a guide to virtue. All are coming to realize that the highest order of refinement, the purest virtue and the truest modesty is most easily attained and sustained by those best acquainted with the laws of life.

Divinity is Here.

In the study of parentage and heredity, we should remember that through this sacred function immortal lives are born. By its sublime laws all the great, gifted and holy men and women of the past and present were brought into existence. Through these laws God expresses His Divine will and stamps His decree upon human life. Maternity is the creative office of Divinity, sacred as humanity is sacred, holy as God is holy. In the contemplation of this subject, shall we be controlled by a false pride and refuse to study these great truths? Shall we, the children of light, prefer night rather than day? Shall we at the dawn of the Twentieth Century, be bound by the chains forged in the Dark Ages? Shall perverted desires blind our eyes to the light of truth? Shall we refuse to worship in the temples of our God, because ignorance has defiled the temple?

God forbid! Let us rather slip off the sandals of mock modesty, uncover the head of foolish pride, and remember that we are the temples of the Living God; that the place where we now stand is holy ground, and that Divinity is here.

CHAPTER III.

PSCHOLOGY.

The student of heredity should understand psychology. A knowledge of the *modus operandi* of mind, the powers of the soul, the laws of brain-building and soul growth, are essential to the intelligent study of prenatal culture. Assuming that some of my readers have not had occasion to acquaint themselves with the current psychology, I shall devote this and the succeeding chapter to the study of man's psychic nature and its relation to the brain.

James. "Psychology is the science of mental processes."—*Prof. James.*

Halleck. "Psychology is a scientific study of the mind."—*Prof. Halleck.*

Ladd. "Psychology is the description and explanation of the states of consciousness as such."—*Prof. Ladd.*

Morgan. "That which is in your mind at any moment is a state of consciousness. Psychology is a study of nature, mode of origin and manner of sequence of these states of consciousness."—*Morgan.*

Wundt. "Psychology has to investigate that which we call internal experiences—i. e., our own sensation and feeling, our thought and volition—in contradistinction to the objects of external experience, which form the subject matter of the natural sciences. Man himself, not as he appears from without, but as he is in his own immediate experience, is the real problem of psychology."—*Wundt.*

"Psychology is the science of self (psycho plus logy equals soul plus science). But each self is a type of the race and

stands for humanity. My sensorium and motorium give me direct connection with the universe. I have my headquarters for life in my cerebrum. In some unknown way I think, love and decide in and through my cerebral ganglia and their connections. I cannot comprehend it; this knowledge is too high for me; but I know that self is generated with the body, lives in it, works through it, and leaves it at death."—*Baldwin.* Baldwin.

Psychology may be defined as the science of the soul. In its broadest application it includes all the mental phenomena that belong to a sentient being. Psychology as used in pedagogy is the science of the mind; mind signifying simply the sum total of all man's conscious thoughts and sensations. Physiological psychology is the science of mental processes as related to the nervous system. The new psychology as taught by students of psychic phenomena, includes both of these, together with the science of the subjective mind. **Psychology Defined.**

The study of metaphysics and mental phenomena antedates history. How much the ancient psychists knew of occult power and psychic law is now a matter of speculation. It would seem, however, that they were further advanced in these matters than is the present generation. The current psychology is yet in its speculative state. Even the most advanced students differ widely in their conceptions of the divisions of the mind and the nature of the ego. The German school of psychology tends strongly toward dualism, the English toward monism, while the American school is divided between the two. **The Study of Metaphysics.**

The present psychology of pedagogy, or the system of mental philosophy used in most Normal

schools, can hardly be called a science. It gives an indefinite theoretical explanation of the several powers of mind, such as sense-perception, retention, the will, volition, etc., but affords no explanation whatever of the peculiarities of the individual, and is, therefore, all but worthless as a basis of education.

School-room Psychology.

The Gall system of psychology, known as phrenology, is a system of mental philosophy based upon the physiology of the brain. Its fundamental teachings are: (1) The brain is the organ, or instrument, of mind. (2) Each primary element of mind has its specific center in the brain. (3) The strength of each element of mind is determined by the size, activity or functional power of its brain center. (4) All elements of mind are strengthened by use and weakened by disuse. (5) The normal manifestations of all primary propensities, feelings, faculties and sentiments are good, but all are subject to perversion and abuse.

Phrenology.

Gall's system of mental philosophy, when divorced from cranial development and cerebral localization, contains the groundwork of the psychology of the future. It furnishes by far the best explanation of the phenomena of mind and the peculiarities of the individual that has yet been presented. It fell into disrepute and failed to reach the colleges largely from two causes: (1) Gall and his successors assumed too much in regard to the divisions of the mind and cerebral localization that was not susceptible to scientific demonstration; (2) The possibility of applying the system to the art of reading character gave it

Gall's Philosophy.

Weak Points of Phrenology.

a commercial value that placed its dissemination largely in the hands of men who knew more about examining heads and collecting fees than they did of mental philosophy or the physiology of the brain.

Physiological psychology is defined by Prof. Ladd as: "The science of the phenomena of the human consciousness in their relations to the structure and functions of the nervous system. It is psychology because it is the science of the human mind, or soul; it is physiological psychology because it regards the mind as standing in peculiar relations to the bodily mechanism. It attempts to bring the two orders of phenomena, those called mental and those belonging to the nervous system, face to face. It considers them as mutually related. It endeavors, as far as possible, to unite them in terms of a uniform character, under law. Its method is to explain the phenomena of man's sentient life as correlated with the life and growth and action, under stimuli, of his nervous system."

Physiological Psychology.

Physiological psychology deals exclusively with the relation of nerve function to sensation and mental phenomena. It has to do with the last series of physical phenomena before we pass into the realm of purely psychic phenomena. It considers the stream of consciousness the manifest function of the brain; or that the psychic life consists of a series of conscious states connected with physical states that begin with sensation and end with action. According to Francis Galton, "The field of physiological psychology embraces: reflex action and instincts; detailed study of sen-

Field of Investigation.

Views of Galton.

sation, with questions relative to time and space in the limits of experiment, movement, modes of expression and language; the conditions of the will and attention; the forms of the more complex feelings in their relation to the nervous system."

Experimental Stage of Psychology.

Physiological psychology is yet in its experimental stage. Despite the fact that it is being taught in all of our colleges and universities, it would be difficult to find two authors or instructors who are fully agreed. Even a casual comparison of the writings of James, Titchener, Herbart, Wesley, Mills, Romanes, Morgan, Baldwin, Gross, Kuelpe, Ladd, or Wundt reveals a great diversity of opinion, and leaves the student far from any definite conception of mind.

Facts of Physiological Psychology.

Notwithstanding the diverstiy of opinion held by physiological psychologists, they are substantially agreed upon certain very important propositions, chief among which are: (1) All sensation and conscious mentation are related to and dependent upon nerve action. (2) Sensation, consciousness and the power of mind in any given direction is determined by the functional power of the nerves and brain areas through which they are manifested, and the degree of stimulus. (3) Stimuli passing from the sense organs through the afferent or sensory nerves are transformed in the brain and transmitted over to the efferent, or motor nerves, resulting in action. (4) Repeated sensations, emotions or thoughts tend to establish nerve paths and fixed combinations in the cortical structure of the brain so that a like stimulus will flash over the established paths, discharge through the same efferent nerves and thereby reproduce

Nerve Action Determines Sensation.

the mental image, action or conduct that produced the nerve path. (5) All definite perceptions, mental images, repeated sensations and thought forms have a physical basis in the cortical structure of the brain and may be reproduced in the form of memories either by external stimulus or by the retracing of nerve paths and the co-ordination of associated centers.

Physical Basis of Memory.

Physiological psychology adds nothing to mental philosophy. It explains the relation of the nervous system to objective consciousness and demonstrates the dependence of the latter upon the former. As a basis of brain building, education and character forming it is of incalculable value. When applied to its legitimate sphere, too much cannot be said in its favor. But when a physiological psychologist presumes to say that all mental phenomena and psychic power are the product of cerebration, his teachings become not only dangerous, but non-scientific. Prof. James aptly says: "It is obvious that our knowledge of our mental states infinitely exceeds our knowledge of their concomitant cerebral conditions. Our assumption that mind states are absolutely dependent upon brain conditions, must still be understood as a mere postulate. We may have a general faith that it must be true, but any exact insight as to how it is true, lags wofully behind."

Limitations of Physiological Psychology.

Prof. James.

Within the last quarter of a century the study of psychic phenomena has developed what is known as the New Psychology. Hindu philosophy, theosophy, Christian science, mental science, hypnotism, mental therapeutics and spiritualism,

The New Psychology.

have each added something of fact or phenomenon to the development of this science of the soul.

The new psychology has demonstrated many very important facts relative to the powers of the soul, chief among which are: (1) Man is endowed with two minds, or the ego has a dual manifestation as conscious, or objective, mind, and super-conscious, or subjective, mind. (2) The objective, or conscious, mind is limited in its manifestation by cerebration. It is controlled by the functional powers of the brain, through established nerve tracks and brain centers. Its mediums of communication with the outer world are the five physical senses. (3) The subjective, or super-conscious, mind is a form of intelligence that the ego manifests independent of the brain and nervous system. It is immanent, or in-dwelling, but not inherent, or dependent upon the physical organism. (4) The subjective mind is more or less amenable to control by suggestions from the objective mind. It usually acts upon these suggestions without questioning their correctness unless they are opposed by an auto-suggestion or an established rule of thought or character. (5) The subjective mind has the power to communicate telepathically with other minds in the absence of ordinary physical means. It may take cognizance of conditions in the realm of both the physical and the psychical, independent of the objective mind, and under certain conditions may transfer these to the plane of consciousness, thereby giving the person a conscious knowledge of things otherwise unknown or imperceptible to the objective mind. (6) As things often exist

The Duality of Mind.

The Objective and Subjective Minds.

Subjective Perception.

or occur in the realm of the psychical long before they do in the physical, the subjective mind may take cognizance of them and translate its knowledge to the plane of consciousness, thereby giving the power of prophecy. (7) The memory of the subjective mind is supposed to be infallible; not that all it retains can be consciously recalled, but that the ego holds within itself the effects of every impression made upon it, whether received subjectively or objectively.

Prophecy.

Subjective Memory.

The new psychology reveals much that is conducive to a better understanding of life and its possibilities. It accounts for the occult powers of the soul and will yet teach us how to develop and use them. It gives a rational explanation of dreams, visions, prophecy, telepathy, mental therapeutics, clairvoyance, clairaudience and all so-called "spirit phenomena." It does not attempt to define the primary elements of mind nor to explain the peculiarities of the individual. Most of its advocates have been caught in the mesh of speculative mental philosophy and hold therefore very indefinite conceptions of the elements of both the objective and subjective minds.

Occult Powers.

The true psychology, which correctly define the primary elements of the mind, the functions of the brain, the powers of the soul and explain all the facts of man's super-conscious, conscious and sub-conscious life, is yet to be written. All the present systems of psychology are more or less fragmentary and conflicting. Yet they all contain much that is true. So, without commenting upon the merits or demerits of any system, I shall endeavor to use the facts of all in a brief explanation of human nature.

The Psychology of the Future.

The Study of Man.

What is man? Man, physiologically considered, is an organism of bones, muscles, organs, nerves, etc., adapted to the performances of the several functions of the resident life. Man, psychologically, is a soul, a complex, organized, individualised ego, developing and expressing itself on the earth plane through and by means of its physical organism. So long as man is man his physical and psychical natures form the complete counterpart of each other, act and react upon each other, limit and modify the expressions of each other. Through the physical organism the material universe influences and becomes known to the psychic man. Through the psychic man the physical organism receives transforming impressions. The dividing line between the two natures no man can draw. That man has a psychical nature that is superior to and in a sense independent of the physical organism is now very generally conceded. *I state without fear of successful contradiction that man is primarily a soul.* Immanent in, but not inherent in the body; operative through, but not dependent upon, the brain and nervous system.

Relations of the Psychical and Physical Natures.

Man a Psychic Organism.

It is not necessary that the reader accept the foregoing propositions in order to appreciate what I have to say about heredity, brain building and soul growth. It is essential, however, that every person should realize that he is a soul. Without the acceptance of this fact, we have no abiding foundaton upon which to build a science of mind, a system of education, a moral code or a philosophy of life. Those who deny the existence of the soul and the Immanent God have failed utterly to

An Essential to Right Thinking.

produce even a working hypothesis that would account satisfactorily for the phenomena of life in any form—much less its highest form, the consciousness of man.

Evidences of the Soul.

There is an abundance of purely scientific evidenec to prove the existence of man as a psychic ego independent of cerebration and nerve action. Some of these evidences may be stated briefly as follows.

Mind Without a Brain.

1. We know that man is a soul independent of the brain because the rudiments of all the powers of his subjective mind are present in the lowest organisms that have neither brain nor nervous system.*

Vital versus Chemical Action.

2. We know that man is a soul because vital action is not chemical action. Chemical action is destructive to an organism; vital action is constructive. A vitalized organism has the power of transforming other substances into itself;

*"Unicellular organisms," says Dr. Gates, "possess all the different froms of activity to be found in the higher animals. Thus the simplest cell can transform food into tissue and other metabolic products; and this is the basis of all the nutritive activities and processes of the higher animals; the cell can move part of itself and is capable of locomotion; and this is the basis of all movement in the higher animals brought about by bones and muscles. The cell can feel a stimulus and respond, and this is the basis of the sensory faculties of the higher animals; the cell can reproduce itself by segmentation, and this is the basis of reproduction in higher animals; the cell on dividing inherits the actual qualities of its parent mass, and this is the basis of heredity; in short, the cell contains, in simplest form, all of the activities to be found in man." For further consideration of this proposition see "The Divine Pedigree of Man," by Hudson.

chemical combinations have not. The first process of digestion may be purely chemical, but the second is vital and cannot be duplicated by any chemical process. No phenomena of life, beyond the first stages of digestion, are explicable upon a purely chemical basis.

The Resident Life.

3. We know that man is a soul because the resident life controls the physical organism. Every function and action, voluntary or involuntary, is the manifestation of something that lies back of the brain and nervous system.

Heredity Demonstrates the Soul.

4. We know that man is a soul because in the process of reproduction, functional potency determines transmission. The physical organism may be mutilated, as in the removal of a hand, yet the offspring inherits the perfect hand; but if we continue to amputate the member for generation after generation, until we destroy the function of the hand, it will no longer be transmitted. This indicates plainly that soul-form and function, not physical organism, determine the heredity, and that life inheres in the soul rather than the body.

Psychic Impressions.

5. We know that man is a soul because of a mother's power to impress the developing embryo. There is no anatomical connection between the nervous systems of the two, yet it is an established fact that the mental states of the mother make their impression upon the forming life to such an extent that extreme excitement, unnatural longing or a sudden fright may produce abnormalities (birthmarks) in her offspring, thus proving conclusively that their psychical natures are not only

en rapport, but that the psychic controls and has the power to form or deform the physical.

Evidences of Telepathy.

6. We know that man is a soul because the subjective mind has the power of independent perception and mentation. It can take cognizance of the physical world, receive impressions from other minds telepathically and communicate with other subjective minds when the brain is at rest, either in natural sleep, in induced coma or when otherwise inhibited.

Proved by Hypnotism.

7. We know that man is a soul because when the subjective mind (which is dependent upon the brain and nervous system) is controlled by hypnotic suggestion and the brain's action inhibited, the subjective mind and resident life can be controlled so as to produce or suspend pain, induce or overcome physical conditions.

The Soul Rules in Death.

8. We know that man is a soul because in the hour of death when the brain ceases to act and the objective consciousness is extinct, the soul's consciousness, or subjective mind, is frequently most active, expressing in highest ecstacy the joy that breaks upon it at the threshold of eternity. So marked is this that the distorted features of a sufferer are often changed into an angelic smile, showing that the soul that formed the body ruled it after the physical senses died.

Job Saw a Spirit.

9. We know that man is a soul because of thousands of well authenticated apparitions. Many persons are said to have seen their departed friends within a few hours after the death of the body. Testimony is not limited to spiritualists, mediums, the credulous, the superstitious, the imaginative, nor to neurotic persons, but has been given by the

cool-headed, critical scientist and by innocent children.

I, the Ego, says so.

10. We know that man is a soul because every highly developed person, whether pagan or Christian, anicient or modern, gradually but surely becomes conscious of his super-physical existence. He is conscious that the I, the ego, is something that supercedes the brain, belongs to a realm that is not physical and has the power to exist as a conscious individuality independent of its corporeal home. Socrates is not the only one who could triumphantly say, "Bury me? my body, I suppose you mean; give that to the dogs for aught I care, but Socrates' soul, and that is Socrates, goes to be with the gods."

Consciousness the Supreme Evidence.

I deem this consciousness of the soul's independence the highest and strongest proof of its existence as a super-physical being. True, not all have this consciousness, for not all are sufficiently developed to possess it, but this does not militate against its being the supreme evidence that man is a soul. The beauty of the world and the pleasure of freedom are not to be decided by the testimony of a toad living in a well, but rather by the one that has enjoyed the liberty of the garden in the sunlight of a June morning.

Darkness cannot Measure the Light.

So the powers and possibilities of a soul are not to be measured by the consciousness of one living a contracted, selfish life entombed in materialistic beliefs; but rather by the consciousness of those who have been born into the larger life and have enjoyed the glorious privileges of high intellectual culture and spiritual growth.

The foregoing propositions are too briefly

stated to carry the weight of evidence they otherwise would. If fully devevloped and carried to their ultimate conclusion they are sufficient to justify the former proposition that "man is a soul." This point decided, we shall proceed to study the manifestations of the soul and its relations to the brain and nervous system.

Man is a Soul

The soul in its ultimate nature evades analysis. We do not know what it is. From what we do know it seems to be a distinct, separate entity, possessing individuality and personality, which are expressed materially through the physical organism. The soul is triune in its character, or rather has three planes of manifestation, presenting three widely different phenomena. In its highest expression it presents the phenomena of the super-conscious, or subjective, mind. In its relation to the brain and nervous system, it is manifested as the conscious, or objective, mind. In its relation to the physical organism, it becomes sub-conscious life.

The Soul Evades Analysis.

All consciousness is the result of vibrations. The five senses are organs adapted to receiving vibrations from without and conveying them to the seat of consciousness, the brain. Vibrations passing from the external world to the soul, or from the soul through the brain and nervous system, produce when sufficiently strong a sensation; repeated sensations produce an impulse; connected and consecutive sensations and impulses produce feelings, desires and thoughts. Continuous thoughts, feelings and desires constitute conscious mind.

Consciousness Explained.

Mind, whether conscious or super-conscious,

Mind is not Soul.

objective or subjective, is not soul, but a product of vibration. It is a function of the soul, an operation, a process; but not an entity, not an individuality, as is the soul. Mind, soul and body bear much the same relations to one another as do the message, the electric current and the wire. The wire is the medium (body), the electric current is the resident force (soul), the message is the product of the vibrations (mind).

The Brain Limits the Mind.

As long as the soul is resident in the body its manifestation as conscious mind is determined entirely by the functional power of the several brain centers. In other words, objective mind or consciousness, as we experience it, is dependent upon the cerebration. It varies in strength and character with the functional activity of the brain. The destruction of a brain area completely obliterates its function; i. e., the faculty of mind it manifested.

Relation of the Objective and Subjective Minds.

The relation between the objective and subjective minds is most intimate. They are in a sense only two expressions of the I, the inner and the outer manifestations of the ego. The objective mind, while always limited by the functional power of the brain, is none the less the expression of the soul, for when the soul is absent there is no mentation. No amount of gray matter, unless it be animated by a resident life, can produce a conscious thought.

The materialist who attempts to explain mind as a "secretion of the brain" has mistaken an effect for a cause, a process for a force, a physical change for a resident life. The phenomena of the objective mind can no more be produced by

the combustion of gray matter in a brain, in the absence of a soul, than heat can be produced by a convex lens in the absence of light. On the other hand, objective consciousness, being dependent upon cerebration, all our thoughts, powers of perception, feelings and sensations are determined by the strength and functional activity of the several areas of the brain.

Gray Matter Cannot Produce a Thought.

The objective mind is the instructor of the subjective mind; while the subjective, in a sense, inspires the objective. The objective mind through its external organs, the five senses, continually receives impressions from the external world and transfers them to the subjective mind, where they become registered upon the super-conscious ego. Mental images and thought forms resident in the subjective mind, whether placed there by objective perception or subjective intuition, continually pass to the objective mind and become conscious thoughts or memories. New incoming impressions continually excite the resident thought forms, and, to a greater or less extent, change the psychic self. Thus the ego is continually being modified by impressions from without.

Modus Operandi of Mind.

Vibrations between the Objective and Subjective Minds.

The phenomena of thinking, or conscious mentation, is not easily analyzed. It consists mainly in taking cognizance of objective and subjective impressions and adjusting them to old thought forms, plus the recollection, readjustment and reconstruction of resident images, feelings, thoughts and sentiments. To illustrate, while passing down the street recently, I noticed a photograph of Niagara Falls. This miniature picture imme-

diately recalled my first visit to the great cataract, the impression it made upon me, the friends with whom I was associated, and many things incidental to my visit at Niagara. Thus the impression gave rise to several minutes of conscious mentation and caused the reviving and readjustment of many thought forms.

The Phenomena of Thinking,

Thought forms, or mental images, feelings, emotions, sentiments or desires oft repeated become fixed characteristics of the soul. All established thought forms have their physical basis in the brain. Repeated thoughts, images or emotions, establish nerve paths, which tend strongly to control the future thinking and conduct. *Thus by our thinking we are continually molding the character of the soul, forming brain paths and determining our future possibilities and tendsencies. Truly, "As a man thinketh in his heart, so is he."*

Thinking Controls Conduct.

CHAPTER IV.

BRAIN BUILDING AND SOUL GROWTH.

"Ye shall know the truth, and the truth shall make you free." Nearly nineteen hundred years have come and gone since this sublime sentence fell from the lips of the man of Galilee. Millions have repeated it, thousands have preached from it, genius has pondered over it; yet none have been able to fully comprehend its significance.

Truth shall Make You Free.

In science and law, ethics and religion, turn whichever way we may, man is bound by ignorance, fettered by prejudice and imprisoned by sin. Only as he knows the truth is he able to break the chains of ignorance, burst the shackles of prejudice, unlock the prison doors of sin and stand forth a free man.

The Fetters of Ignorance.

From the birth of the race to the present hour man has been struggling for freedom, striving to realize his own ideals, reaching for everything that would help to liberate him from whatever was opposed to progress. The new psychology promises him material aid. By a proper system of brain building and soul growth, it is found to be possible to so construct the character of a child as will make its life exemplary. By persistent training, the brain and character of the adult may be reconstructed. In the light of these facts the outlook for the race is most promising.

The Struggle for Liberty.

The possibilities of improvement are unlimited. More than ever before does it seem that Christ's words are to be realized and that the truth shall make us free.

Character Building.

Man is a soul developing in a physical organism. As long as he resides in this organism, he is limited by it. His life, freedom and conscious thoughts are all determined by the "house in which he lives." *Every man is building for himself a prison cell or a palace wall.* As he builds his brain, so will be his mental powers and moral tendencies. Physiological psychology explains why the thoughts of today become the dreams of tonight, the actions of tomorrow and the character of the future.

Establishing a Brain Area.

It takes time and frequent repetition of a given thought, impulse, passion or sentiment to establish a strong brain area, but when such a physical basis once becomes established it requires great effort and training to change the character and rebuild the brain so that it will readily express the changed conditions of the mind.

The Brain Limits the Man.

Educators and reformers have too long ignored the physical basis of minds and morals. No man whose youth has been spent in idleness, whose brain has not been trained by definite thinking, can suddenly become a close observer or a clear reasoner. No man who has for years built his brain on the plane of animality and passion, to the neglect of his moral sentiments, can give expression to a pure life and noble character by merely willing to do so. If his brain has been wrongly constructed, he will realize what Paul meant when he said, "When I would do good, evil is present with me."

The popular idea that every man must sow wild oats in youth in order to have a strong, vigorous character in maturity is wholly wrong. Experiences are conducive to character building only when they develop the higher sentiments. One does not control his appetites easier for having indulged them in youth, but with greater difficulty. Every experience in dissipation tends to strengthen the nerve paths of vice and thereby make it easier for him to do the same thing again. Too much cannot be said in favor of good home influences and early surroundings. Pure thoughts, high ideals and noble aspirations are easily built into the plastic brain of youth. When these are firmly established they become the determining factors of the future conduct and character.

Sowing Wild Oats.

Dr. DeMotte, in his most excellent lecture on "The Harp of the Senses, or The Secret of Character Building," says: "The Physical Basis of a vicious life is a net-work of Trunk Lines in which the incarrying waves of stimulation waken in the soul a host of accustomed activities, such as vile memories, alluring imaginations, craving appetites, and their like, having well worn routes through the outcarrying nerves to whatever lines of conduct have been followed in their development. The Physical Basis of a virtuous life is a net work of Trunk Lines where the incoming waves of stimulation on reaching the cerebral hemispheres of the brain find their well worn tracks, with switches already set, leading to the God-given higher possessions of the soul—holy memories, pure imaginations, concentrated ambitions, righteous judgments and a Will, whose

Dr. DeMotte on Brain Tracks.

Physical Basis of Vice.

nerve connections with these higher faculties is so perfect that at once—unless the line of duty presents complications requiring consideration—the commands for right conduct are flashed out through the outgoing nerve tracks, and instantly obeyed. * * * Here we stand face to face with a tremendous physical fact. Every voluntary act, whether good or evil, beats its own path a little smoother, so to speak, for another of like character. * * * Every day that we live deciding against the right, we are voluntarily strengthening, with our own blood, meshes of our own physical organism which shall presently bind us, body and soul, wretched slaves to passions and appetites of our own nurturing."

The Basis of Virtue.

The idea that men and women can long pursue a given course of life and conduct, and then suddenly change to an opposite course has more foundation in fiction than in fact, in religious teaching than in religious experience. It is true that a man who has spent a life in sin and established a physical basis in his brain that inclines him to evil conduct, may, under the influence of sound conversion and the power of the Holy Spirit, change the whole order of his life and become a new creature; but *this becoming a new creature takes time.* It is not the work of a day. It may be begun in a moment. His outer conduct under conversion may change instantly, but it is the experience of all who have followed the paths of evil for any considerable time that long after their conversion temptations continually arise.

Re-forming the Brain.

Effects of Old Brain Paths.

It is well known that the conduct of persons in times of great excitement is controlled largely

by their previous training. It is said that Gen. Joe Wheeler, on seeing the Spaniards flying before his forces at Santiago, in the moment of excitement shouted to his men, "Forward boys, the Yankees are running!" This expression was the result of a brain path formed in the '60s, when the general was one of the most valiant officers of the Confederacy.

General Joe Wheeler.

Parents frequently make the fatal mistake of governing a child through its appetites and propensities, instead of appealing to its moral nature. By so doing they continually strengthen the brain areas of the propensities, with the result that the child becomes so selfish and willful as to be ungovernable. Every time we excite a feeling, faculty or sentiment we strengthen it; therefore, by appealing to the child's intellect, love and conscience, parents may so strengthen these powers as to make them the governing elements in its character.

The Government of Children.

Brain building is accomplished in precisely the same way that muscle building is, namely, by normal, systematic use. To increase the strength of any brain center, so that the element of mind that it manifests shall be stronger, it is necessary only to exercise this element or power of mind habitually, and its physical basis in the brain will be developed and its co-ordinated nerve tracks strengthened. Experience has proved that if athletic training is to be of any special value to the muscles three things are necessary: (1) the exercise must be adapted to a definite purpose; (2) it must not be violent or straining, but of such a character as will call the muscles into normal,

The Law of Brain Building.

vigorous use; (3) it must be daily, or at least regular, and must cease before exhaustion. The same law is applicable to mind training and brain building. To improve any element or power of the mind, the student should decide upon a definite purpose, then adopt such a series of mentation as will call the elements or powers he desires to cultivate into action. This mentation should never be violent nor of such a character as to strain the mind or unduly excite the nervous system. It should be repeated by daily study and habitual practice of mentation, or exercise of the powers in question, always stopping short of weariness or exhaustion.

Repeated Mentation Required.

This method faithfully applied will develop the brain areas and strengthen the mental power of any faithful student. It should always be borne in mind, however, that the brain is dependent upon the body for its nourishment and building material; therefore, brain building requires nutritious food, good digestion, free respiration and unimpeded circulation. Thoughts are brain-builders, repeated mentations determine the construction, but the body must supply the materials.

The Brain Must be Nourished.

In character building it is often quite as essential to diminish certain brain centers, and thereby restrain inherited or acquired evil tendencies, as it is to cultivate. Not only is this necessary in dealing with children, but it is frequently required in modifying or changing the character of those of mature years, whose early habits have established undesirable nerve centers and unduly strengthened or developed the areas that give rise to the propensities. To reduce the strength of

To Restrain Evil Tendencies.

any element of mind, all that is necessary is to stop using it. Nature is a wonderful economist; brain centers and nerve paths that are never used gradually become weaker, and if kept absolutely dormant for months or years may become so weak as to have very little influence upon the character. *The parable of the hidden talent is a fact in all nature.* Whoever lays a power away for any considerable length of time will find that he has lost it, or at least that it has become greatly reduced.

The Hidden Talent.

All vicious tendencies may be overcome. If one has a violent temper, an abnormal appetite, a perverted passion or a pompous pride, even though these spring from inherited tendencies or are the product of years of brain building, if they are laid aside by force of will and the grace of God so that they are no longer indulged in, gradually, their physical basis will become weaker, their tendency to action will be lessened, and finally the soul will be freed from the control of these abnormal desires.

Controlling the Appetites.

The fact of soul building through repeated suggestions has just begun to attract the attention of parents, teachers and reformers. The potency of a suggestion in the healing of disease is admitted by all well informed, unprejudiced observers. Few, however, appreciate the paramount importance of the law of suggestion as a means of soul growth.

Soul Building by Suggestion.

It has been demonstrated that even under hypnotic control, a subject will rarely, if ever, do that which he has repeatedly affirmed while in his normal state he would not do. A reformed

inebriate under hypnotic control was given a lead pencil and told it was a cigar. He immediately placed it between his teeth and tried to light it with the assurance of enjoying a smoke. He was shown a stream of water on the floor and was instructed to prepare to wade it. He immediately acted upon the suggestion without the slightest hesitancy, despite the mirth and uproar of the audience. He was then given a glass of water and told that it was sparkling wine and that he should drink it. He took the wine glass in his hand and said, "Yes, Doctor, I see it is excellent wine and I am very fond of liquors of all kinds, but I was once a hard drinker. I signed the pledge and for six years have not tasted a drop. I have steadily resolved that I would not use it and gradually the appetite has left me. You will please excuse me from drinking this." Other suggestions of a most ridiculous character were given and accepted by the subject without the slightest resistance.

A Hypnotic Demonstration.

He Would not Drink Liquor.

Thousands of like experiments have been made with similar results. They disclose a fact of supreme importance, namely, that a man may by repeated suggestions so strengthen and fix his character that he will not do under temptation that which is contrary to his established ideals. If character can be so firmly established as to control the conduct against a hypnotic suggestion, it certainly can be made strong enough to resist any temptation while in the normal state. Men yield to temptation because repeated suggestion, wrong thinking and vicious desires have weakened the character and made it susceptible. *Right*

A Fact of Supreme Importance.

thinking, right desires and right resolves, oft repeated, will make it possible for any man to resist temptation.

The character of a soul can be wholly reconstructed. Any vice may be overcome, any virtue established, by a proper system of soul training. This assertion may seem a little strained to those unacquainted with the potency of a suggestion; but I wish to assure my readers that it is not based upon theory. It has been my good fortune to direct the lives of thousands of young men, hundreds of whom had known vice and sin for years, and, with scarcely a single exception, every man who has followed the suggestions given him and taken the proper care of the body and brain has found himself a new man.

The Potency of a Suggestion.

The processes of soul growth are not unlike those of muscle and brain building. Here, too, the three essentials are: (1) a definite purpose in view, or a clear concept of what is desired; (2) a series of suggestions and mental images adapted to the desired end; (3) regular, daily exercise, or repetition of the suggestions.

The Law of Soul Growth.

A suggestion to be of any practical value in character building must be fully lodged in the subjective mind and repeated a sufficient number of times to establish a physical basis in the brain. The simple repetition of a suggestion, parrot-like, *has no practical value whatever in character building*. To lodge a suggestion one must be in earnest. He should fix the ideal in his mind, then silently repeat it over and over in faith, believing that his ideal is now becoming a reality. If a man is sincere, if he will repeatedly lodge the desired

How to Lodge a Suggestion.

suggestion, if he will continually strive to feel that the thing hoped for is now realized, it will gradually, but surely, become an integral part of his character.

The Secret of Self-control.

To overcome any weakness the character must be built up when the person is normal and removed from all temptations. If one waits until the hour of trial before deciding or before exercising his will, the decision and conduct are very apt to be wrong. By deciding while in the normal state, when removed from all temptation, what one will or will not do and earnestly making these decisions over and over again in the mind, they will become controlling factors in the character.

Pre-fixing the Character.

To illustrate: Suppose that one has a violent temper. This abnormal expression of force, whether hereditary or acquired, has its physical basis in the brain, which when stimulated by any exciting cause, sends its abnormal suggestion into the brain centers; these become agitated and return the waves along the line of the nerve paths of action, resulting in the expression of anger. Now, what is wanted is to build into the soul when it is normal and undisturbed a suggestion that will oppose the stimuli that come from these abnormal brain centers. A simple suggestion calculated to meet this demand would be, "I am always good natured." "I will not get angry." "I do not get angry." "I will suppress my temper." "I will not express anger in any way."

Suggestions to be Lodged.

A secondary condition that must be considered is that anger, or any abnormal expression of the passions, indicates a lack of self-control, and therefore suggestions should be given calculated to

strengthen the will. The following suggestions will be found helpful: "I will be what I will to be." "I am free." "No temptation from within or without can cause me to deviate from my ideals." "I will not be selfish." "I have perfect control over all my impulses." "I am master of myself."

To Strengthen the Will.

If these suggestions are properly lodged in the mind, they will gradually, but surely, become established factors. When thus established, if some irritating cause sends the stimulus of temper over the old nerve paths, it will be met and opposed by the auto-suggestions. "I do not get angry." "I am free." "I am master of myself." Soon the brain will become normal, the temper will have been suppressed and the soul will be conscious of a victory.

Sequel of Soul Growth.

In addition to brain building and soul growth by suggestion there is another power that should always be employed by those who would gain absolute freedom and have the strength of character that belongs to the true man or woman. It is the power of the Holy Spirit. This may seem like preaching to some of my readers; but nevertheless, it is strictly scientific. The recognition of God, not as a far-removed anthropomorphic being, nor as a relic of ancient superstition, but as an infinite omnipresent Spirit, who is willing and able to give us life and power, will enable any soul to gradually become master of the carnal self.

The Holy Spirit.

The human will may fail, good purposes may lack courage, and even suggestions may some times prove ineffectual, but the exercise of these

Freedom for All.

together with the power of Divinity are equal to every emergency and the complete reformation of any erring soul.

The Law of Denial.

The law of denial, so strongly advocated by many psychologists, is in my judgment of much less value, than it is generally considered to be. To deny a thing requires a recognition and consideration of the thing to be denied; this reproduces the evil image in the soul, and thereby becomes absolutely harmful instead of helpful. The better way is simply to *ignore*, neither affirming nor denying the evil or temptation. To do this all that is necessary is to keep the mind and soul thoroughly occupied with something else.

Nature Abhors a Vacum.

"Nature abhors a vacuum;" this statement is as true in psychics as in physics. If we do not fill our minds they will be filled with thoughts and suggestions from the outer world. If a man keep his mind continually occupied with that which is useful and helpful he may be continually surrounded by vice, yet it can not harm him.

The Three Great Essentials.

In the control of abnormal propensities and the regulation of conduct three things are essential: (1) Hygienic living, that the blood may be kept pure and the brain normal. (2) Proper suggestions and mental images, so that the evil stimuli may be counteracted by established virtues and a firm will. (3) Recognition of the soul's oneness with God and the acceptance of the Holy Spirit as the perfecter of man.

Saved by Inexorable Law.

In all lines of training whether in the gymnasium, in brain building, or in soul development, patience and faithfulness are absolutely essential to success. Sudden changes are never normal,

but are always the product of stimulation, which is invariably followed by a reaction. Therefore, let him who would be strong and free be regular in practice, faithful in obedience to the laws of body, mind and soul, patient to labor, *in faith believing,* and, by inexorable law, he will gradually, but surely gain the mental power, soul freedom and nobility of character that he desires.

CHAPTER V.

THE REPRODUCTION OF LIFE.

It is not the purpose of this chapter to enter into a lengthy, much less a technical, discussion of the principles of biology or evolution; but rather to present in simple language the processes of reproduction as a basis for the study of heredity.

Life is a Mystery.

Life is a mystery. The processes of life may be said to be fairly well understood, but the ultimate essence and origin of life are as unknown to the scientist as to the savage. To be sure, many theories have been advanced, yet all have fallen short of the solution of the problem. The "psycho-chemical theory" formulated by Prof. Huxley, which presumed to explain all life as being the product of certain chemical combinations and manifestations and was for a time accepted by many as a scientific statement of the essence and origin of life—has been abandoned by scientific men. All attempts to analyze living protoplasm have utterly failed to disclose the secret of life. When protoplasm is analyzed it is but dead matter composed largely of oxygen, hydrogen, nitrogen, carbon and sulphur, elements which cannot be made to combine in any form to produce the phenomena of life or living protoplasm.

Living Protoplasm.

In a recently revised edition of "The Princi-

ples of Science," Mr. Spencer says: "The theory or vital principle fails and the psycho-chemical theory also fails to explain the phenomena of life, the corollary being, that in its ultimate nature, life is incomprehensible." Prof. Japp, in a recent address before the British Association for the Advancement of Science, said: "No fortuitous concourse of atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of the first optically active organic compound. Co-incident is excluded, and every purely mechanical explanation of the phenomena of life must necessarily fail. I see no escape from the conclusion that at the moment when life first arose a direct force came into play." He might have added that at every impulse or expression of life, from the moment the first breath of the Infinite vibrated through chaotic ether and chaos became cosmos, up through all the processes of evolution and reproduction to the present hour, *there has ever been present a vital principle, a dynamic force, a directing intelligence, that cannot be analyzed by chemistry, measured by dynamics, or accounted for by any science or system of philosophy that denies the existence of the Immanent God.*

Spencer.

Prof. Japp.

The Phenomena of Life.

The Vital Principle.

We do not know what God is, for He is Spirit and cannot be analyzed, neither do we know what matter is in its ultimate substance. That both exist and ever have existed is evident to all thoughtful persons. Men may differ in their concepts of God, yet the most skeptical must admit with Spencer that "We are ever in the presence of an eternal and infinite principle, from which all

The Immanent God.

things proceed." For myself I think of what we call inorganic matter as the more inert substance of the universe. I think of God as an Infinite Spirit, omnipotent, omniscient, omniparous and omnipresent; an all-powerful, all-wise, all-producing, ever-present Being, the literal *Father* of all life, the Over Soul of the Universe, in whom all life inheres. I see all life as the manifestation of God in nature, the expression of the imminent, or indwelling God through physical forms. I see evolution as the outworking of an infinite and intelligent plan and man as its highest product. This view may not be acceptable to all; but since it cannot be successfully contradicted, and since no other theory will account for all the facts in nature, and since all things take place just as if it were true, we may safely accept it as a working hypothesis in our study of the phenomena of life and reproduction.

Evolution.

If life is a mystery, when considered from a purely materialistic point of view, its reproduction is not less so. The scientists of the age have been, and still are, busily engaged with their theories of "ids" and "idants," "gemmules," "physiological units," "biophors," "germ-plasm," etc., vainly searching for a physical explanation of the phenomena of heredity.* There is a phy-

Reproduction Evades Analysis.

*It is impossible in our limited space to give even a condensed statement of the many theories of heredity that have been advanced by leading scientists. A brief synopsis, however, of a few of the principal ones may prove of interest to some of our readers. Democritus (400 B. C.) advanced the theory that all parts of the body contributed to the "seed," and as a result the offspring was

Biological Speculation.

sical basis to heredity, but the anatomy of a germ-cell is only an instrument and can no more be made to explain the phenomena of reproduction than the physical organism of man can be made to explain the phenomena of life. According to Weismann and others, chromatin forms the physical basis of heredity and is the means of the transmission of all ancestral traits. If this be true, then the anatomical basis or substance of all forms of life is the same in the germ-cell and the variations of life remain unaccounted for.

The Physical Basis of Heredity.

All attempts to explain the process of reproduction on a purely physical basis must necessarily fail. Life inheres in and is transmitted by the psychical rather than the physical nature. The difference between the germ-cells of the various forms of life is not in their chemical compound, nor in their organic structure, but in the resident life. So far as our power of analysis goes, the

Life Inheres in the Soul.

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similar to the parent. In the eighteenth century came what is known as the older "evolution" theories of Bounet and Haller, in which it was held that the egg or spermatozoon contained a minute but perfect repetition of the parent, and that the development of the embryo was but the expansion or "evolution" of this germ. In this germ was found the germs of the next generation, and so on *ad finitum*.

No other theory was advanced for over a hundred years, when Darwin published his "Origin of Species." This renewed speculation on this line, and several theories were advanced; among the more important were Spencer's "Physiological Units," Darwin's "Pangenesis," "the flavor and odor substance" theory of Jagers, and the "plastidule" theories of Haeckel and Elsberg. All of these theories, while differing substantially in detail and presentation, are based upon the assumption that life has its beginning in gemmules, or "physiological units," which are an epitome

Darwin's Theory.

anatomy of two cells may be identical, yet one may contain the life of a rabbit or a dog, the other the undeveloped soul of a man. Chromatin is the physical basis of both; the difference is in the resident life, the soul of the cell. Lying back of the physical organism, of each plant, animal and man, there is the invisible, but none the less substantial, psychic organism that constitutes the basis of life and is the instrument of reproduction.

The Soul of a Cell.

Conceding that we do not know what matter is, nor what life is, we do know that every living organism is a union of the two. The Primordial Cell, or the lowest form of life known to science, consists anatomically of a closed sac of a transparent membrane containing a semi-fluid substance (protoplasm) in which are suspended molecules, granules, or other minute cells. Psychologically the Primordial Cell consists of a psychic organism capable of performing the func-

The Primordial Cell.

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of the parent organism. Darwin's theory of "Pangenesis," which has attracted by far the widest attention, supposed that during their lifetime every cell of the parent disengages small living particles—gemmules—which find their way to and are stored up in the generative cells ready to develop in the next generation into cells similar to those from which they came. These gemmules were supposed to retain the impression not only of the cells from which they come, but of the various conditions to which they have been exposed. They circulate freely through the system, and by their union form the sexual elements. They thus transmit to the offspring not only the original characters of the parents, but the conditions to which they have been subjected.

Galton's Experiments.

Francis Galton put Darwin's theory to what he deemed a most practical test. He proceeded upon the idea that if these gemmules are constantly given off by the cells, if they circulate freely through the system and if the repro-

tions of digestion, assimilation, respiration, sensation and reproduction. The cell, therefore, is a physical organism animated by a psychic organism or form of life. The many celled organism is an anatomy composed of physical units and a soul composed of psychic units.

A Psychic Organism.

Life in its ultimate nature is composed of two principles, a masculine and a feminine. All forms of life are reproduced by the union of these two principles. In the lower forms of life the masculine and feminine attributes exist in one organism. Such multiply by the union of these principles within the organism. The new life thus created when sufficiently developed is cast of from the parent cell. This is called multiplication by division. In the many celled organisms in some mysterious way each psychic unit sends its representative to help form a miniature, or rudimentary psychic nature which becomes an epitome of the

How Life is Reproduced.

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ductive elements are formed from their union, then the introduction of gemmules of another kind will necessarily modify the offspring. He therefore infused eighteen silver gray rabbits with the blood of other kinds. They produced 86 young, but showed in no instance any tendency towards variety. He finally arrived at a "process of heredity" founded on the continuity of what he termed "strip." This advances the idea that every cell in the body, including the sperm cells and ova, are descended from a fertilized ovum. Of these cells of the body all obviously die except those sperm cells and ova that give rise to the next generation and so on. We have, therefore, a continuing chain of actual organic matter—strip—linking every living form with those that are most ancestral and remote. From these chains all the so-called living organisms that have ever existed have, as it were, been thrown off. Many have emphasized this point, Owen, Haeckel and others, but perhaps to Francis

parent life, having in its organism, in rudimentary form, all the attributes of its parent. The anatomy of this rudimentary psychic organism is what we call a germ-cell, and it forms the physical basis of the new life. As the rudimentary organism develops it becomes more and more complex both in its anatomy and its psychic nature, until it is finally a duplicate, a reproduction, anatomically, physiologically and psychologically of its parent.

Physical Basis of a New Life.

To simplify: suppose we have a simple organism composed of five psychic units (cells). Each of these five units is in reality, as we have seen, an organism having the power to reproduce itself; but in the larger or five-celled organism, each unit has its specific function to perform. As in the single-celled organism a nucleus is formed and cast off as a means of reproduction, so in the five-celled organism each of the five units will give

A Simple Explanation of Reproduction.

Galton must be given much of the credit of clearly stating it as a fact. Similar views have been more recently popularized among biologists by the voluminous writings of Weismann on "the continuity of the germ-plasm."

Weismann's Theory.

In 1883 Weismann began to advance a theory of heredity differing in many particulars from all its predecessors. It is based upon the facts recently discovered regarding the structure and physiology of the cell. It has been productive of more discussion and comment than any biological speculation since the appearance of Darwin's "Origin of Species." Weismann holds that inheritance in the many celled animals —metazoa—and multicellular plants takes place through the germ-cells, the egg and spermatozoon in animals, and corresponding cells, known under various names, in plants. Since the offspring may inherit from either parent, the means for the transmission of ancestral traits must be the same in both the male and female products. By carefully

Chromatin.

a portion of its life to the formation of a community cell (germ-cell). The new life thus formed has, therefore, as its constituent elements, a portion of the life that was in each of the five parent units. Now, instead of an organism composed of five units of life, or cells, let us suppose that it contains five thousand, or five million; each of these units in this more complex organism has its specific function to perform; each will give a portion of its life to the formation of a new organism. Out of the principles of life coming from each of these millions of cells, or little lives, a new life is formed, a germ-cell. This germ-cell, though simple in its *anatomy,* has in it the *specific character and form of life* of all the millions of cells of the parent organism. It requires only growth and development to make it a duplicate of its parent, having the same complex anatomy, functions and sensations that belong to the parent life.

The Germ-Cell.

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analyzing these products it has been found that there is apparently only a single substance in them that fulfills all conditions and can serve as a physical basis of heredity. This is that peculiar substance known to science as chromatin, which forms an essential part of all animal and plant cells. In all cases of the division of the cells (mitosis) the chromatin is divided between the daughter nucleuli by a peculiar process, which is apparently adapted to secure an equal division, so that each half shall be an exact duplicate of the other. The impregnation of the egg, on the other hand, is the reverse of this. There is a union of the chromatin of the male and female cells to form nuclear material for the new germ-cell. When development begins each cell of the body shares equally in the chromatin of the germ-cells of both parents, because all of them are derivations by equal division of the compound or impregnated

Origin of Germ-Plasm.

Man is just such a complex organism as we have been studying. Anatomically he is composed of many millions of cells, each of which is the body of a psychological unit, that performs a specific function in his organism. Psychologically he is a complex soul composed of millions of primary life principles or units. By the co-operation of these life principles, acting through and by means of this complex anatomy, all the functions of life, sensation and mentality are carried on. From each of these millions of psychic units there passes, in some mysterious way, a representative principle into a life germ that thus becomes an epitome of the parent's organization.

Reproduction in Man.

As previously indicated, in the lowest forms of life the male and female principles exist in one organism; in such the union of these principles takes place within the parent organism and the new life thus created needs only to be expelled

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cell. In the whole process of development there is a constant division of nuclear material, but at no time, except in impregnation, is there a union of the chromatin from two cells. The diminution of the chromatin, which is the consequence of the division, is made good only by the assimilation and metabolization of non-chromatin material. It therefore follows that the chromatin of the germ-cells (what Weismann calls "germ-plasm") is not and cannot be derived from any part of the parent organism; but that, on the contrary, it is a direct descendant of the germ-plasm of the parent germ-cells, and stands to all the rest of the body in much the same relation as does a parasite to its host, showing a life independent of the body, save in so far as the body supplies to it appropriate lodgment and nutrition. In each generation, it is supposed, a small portion of this substance is told off to develop a new body to lodge and nourish the ever-growing and never-dying germ-plasm—it can transmit

Continuity of Germ-Plasm.

from the parent organism to complete the reproductive process. In man, as in all the higher forms of life, the male and female principles exist in separate organisms, so that the male half of a new life is produced in the father's nature and the female half in the mother's nature; by the union of these two halves a new being having all the physical, mental and moral characteristics of its parents is produced.

Bi-sexual Parentage.

Just how the parent organism involves into the new life all its physical, mental and moral peculiarities, is a mystery that has been the subject of endless speculation, to which I do not care to add. I may say, however, that none of the theories of those who deny the existence of the soul explain all the facts of reproduction. Weismann's theory of "the continuity of the germ-plasm," fails to explain the effect of acquired characters and maternal impressions. The theory

The Theory of Heredity.

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nothing to the next generation except what it has received from its parents or what may originate in itself. It resembles its so-called parent body simply because it has been developed from the same mass of formative material. Weismann's theory then of "the continuity of the germ-plasm" is: that this formative material or germ-plasm has been continuous through all generations of successively perishing bodies, which therefore stand to it in much the same relation as annual shoots to a perennial stem: the shoots resemble one another simply because they are all grown from the same stock. The germ-plasm, therefore, continues in an unbroken line from generation to generation, from which at intervals the body grows up, lives its life and dies, in a manner analogous to the development of fronds of the fern from the underground rhizome.

It is generally held by those who accept Weismann's theory of "the continuity of the germ-plasm" that there can

Darwin's Theory Contradicted.

advocated by Darwin and others, that each anatomical cell in an organism gives a minute portion of its substance to the germ cell, thus making it a veritable reproduction of the parent organism, is flatly contradicted by the well known fact that in the case of mutilation, such as the loss of a limb, by a parent, the offspring is not affected. On the other hand, there is positive evidence that the psychic nature is pre-eminently potential in the formation of the life germ and that the perfection of the new life depends, primarily, upon the psychical rather than the physical organism.

Mutilations not Transmitted.

Observations prove that mutilation of the parent organism does not affect offspring unless it is repeated a sufficient number of generations to destroy the *function* performed by that part. Thus, if we bob a dog's tail his immediate progeny will

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be no such thing as the transmission of acquired characters in the common acceptation of the term. I cannot share this view. (1) Because it is well known that the character of a life is modified by the character of the food on which it subsists; therefore, since the germ-plasm is dependent upon the organism in which it lives for its nutriment, it will necessarily be modified in strength and character by the transient conditions of the organism. This is not a theory, but a demonstrable fact. Germ-plasm becomes weak or strong according as it is nourished. (2) Since the germ-plasm is, as Weismann says, "an independent life," that life must be continually subject to the psychological influences of the larger life in which it lives; therefore, the life of the germ-plasm is influenced by the psychical states, mental and moral conditions of the parent. If I am right in these two propositions, and I believe they are self-evident to any thoughtful person, it follows that the transmission of "acquired characters" is a possibility, even under the most rigid application of Weismann's theory.

Acquired Characters are Transmitted.

not be bobtailed, yet if this process is continued for several generations until the *function* of the tail is destroyed, the tail will no longer be transmitted. Whereas, mutilation that does not destroy the function is not transmitted. For insance, it is well known that the Chinese babe does not inherit the (artificially produced) small foot of its mother. This is because the function of the foot is not destroyed by its restricted growth. If the Chinese women were to stop using their feet and continue the mutilation, or restriction of growth, it would be but a very few generations until the dwarf foot would become hereditary.

The Chinese Foot.

Waiving all further consideration as to *how* the father and mother each builds into the half of a soul all of his or her physical, mental or moral peculiarities, the fact that *they do so* makes parentage sublime with possibilities and awful with responsibilities.

CHAPTER VI.

THE FACTORS OF HEREDITY.

Weismann

"Heredity is the process which renders possible that persistence of organic beings throughout successive generations, which is generally thought to be so well understood as to need no special explanation."—Weismann.

Bradford.

"Heredity is the law through which the individual receives from his parents by birth his chief vital forces and tendencies, his physical and spiritual capital."—Bradford.

Ribot.

"Heredity is that biological law by which all beings endowed with life tend to repeat themselves in their descendants. It is for the species what personal identity is for the individual. By it a ground work remains unchanged amid incessant variations, by it nature ever copies and imitates herself."—Ribot.

Heredity Defined.

Heredity is the science of transmission. It deals with that process in nature whereby the characteristics of one generation are transmitted to the next. It is the perpetuating factor of biology and evolution. Considered in its broadest sense heredity includes all those laws, factors and forces which enter into the origin and determine the character of the new life.

The great fundamental law of heredity is that like produces like. As expressed by Darwin,

"The tendency is to produce an exact copy of parents in offspring." This law is modified by a secondary law, namely, that the acquired characters of one generation are transmitted to the next.* In a sense these two laws stand in direct opposition to each other. The former is the conservative, while the latter is the radical principle in transmission. Through the operation of the primary law the fixed characters of the species are reproduced and their established peculiarities maintained. Through the operation of the secondary law the acquired characters of each generation are transmitted to the next and become a part of its hereditary nature* If the first were the only law of heredity, then the species must for-

The Laws of Heredity.

The Opposing Principles of Heredity.

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*The doctrine of the transmission of acquired characters as taught by Darwin, Lamark, Spencer, Dugdale, Lombroso and others has been strongly opposed by Weismann and those who have accepted his theory of "germ plasm." A reaction, however, has already taken place among biologists so that Weismann's theory, as originally set forth, has comparatively few supporters, while his own revised statements bring his theory not far from those of Darwin and Spencer. Certain it is that all close observers of human nature, not biased by an opposing theory, accept the doctrine of the transmission of acquired characters. Of this fact I shall have more to say later.

*The terms "fixed characters" and "acquired characters" must be considered as only relative terms. There are in reality no "fixed characters" in nature. Constant change is the law of the universe. All so-called "fixed characters" have been acquired, but what has been long acquired and so often repeated as to have become an established factor in the physical or mental constitution of a species is called a "fixed character" in counter-distinction to those recently acquired.

ever remain unchanged; both evolution and deterioration would be impossible. If the second law were the only one, or even the controlling factor, then the environment and conditions of each generation would so modify the next as to destroy all established types and finally exterminate the species. By the continued operation and opposition of these two laws, gradual change and continued evolution are rendered possible. By the conservative principle nature retains all that it worth saving of the species; while by the radical principles she modifies species by giving to offspring what was acquired by parents.

Man an Epitomy of the Race.

Through the law of heredity—theoretically speaking at least—each member of a species receives an influence from all its ancestors clear back to the primal cell whence it sprang. The man of to-day is the sum total of all that has preceded him. Whatever changes have been wrought by the evolution of the earth and its relation to the other members of the solar system; by developing life in its struggle for existence and its struggle for the existence of others; by natural selection and the survival of the fittest; by sexual selection and the mating instinct; by use and disuse; by the mixing and crossing of races and nationalities; by the combining of families and the transmission of acquired characters; by the influences of food, climate, habit, custom, law, commerce, society, education and religion; all are recorded and interwoven into the life of the man of to-day.

By heredity the product of all these factors in man's evolution has been retained and transmitted

to the present generation. The elements of health and disease, of virtue and vice, of angel and animal; together with the inevitable results of obeyed and broken laws, throughout all the centuries that have come and gone, since God "breathed into man the breath of life, and he became a living soul"—are the gift of heredity to us. The Gift of Heredity.

The science of heredity is composed of several factors. As in the postnatal development of a life there are many potent factors, such as home influences, associations, education, religious training, etc., each of which affects the life independent of the others, the sum total of all forming the character of the man; so in the prenatal formation of a soul there are many factors, each of which exerts an influence peculiar to itself, the combination of the whole determining the heredity of the child. Now, in order to simplify the subject and bring the whole at once within the grasp of the student, I shall endeavor to reduce each of the several factors of heredity to a definite statement, and explain, in brief, their co-operant action. The Factors of Heredity Defined.

The twelve fundamental propositions or factors of heredity and prenatal culture, as we shall study them, are:

1. SPECIES—Or, *that factory of heredity that comes to all men in common as members of the species homo, and gives to each individual the basis of his physical and mental constitution.* (1) Species

2. RACIAL TYPES—Or, *the factor of racial peculiarities, which modify species, differentiate the several branches of the human family one* (2) Racial Types.

from the other, and determine the type of the individual.

(3) National Characterists.

3. NATIONAL CHARACTERISTICS—Or, *the factor of national traits which further differentiate members of the same race and give to each individual the physical and mental characteristics of his nationality.*

(4) Family and Parental Traits.

4. FAMILY AND PARENTAL TRAITS—Or, *the factor of heredity arising from the peculiar physical and mental constitutions of the direct ancestors of each parent, plus the characteristics of the immediate parents.*

(5) Sex Potency.

5. SEX POTENCY—Or, *the factor of heredity arising from the strength, adaptability and union of the masculine and feminine principles in the father and mother.*

(5) Dual Parentage.

6. DUAL PARENTAGE—Or, *the factor of heredity resulting from the combination of nationalities and families; from bi-sexual parentage and the union and interblending of the physical and mental qualities of parents in offspring.*

(7) Atavism.

7. ATAVISM—Or, *the law whereby latent forces—physical and mental characters peculiar to a species, family or individual—that have not been manifested for one or more generations, become active, thereby causing the ancestral traits to reappear in offspring.*

(8) Prenatal Culture.

8. PRENATAL CULTURE—Or, *the law whereby the acquired and the transient physical and mental characteristics of parents—particularly those that are most active for some time prior to the initial of a life, at the time of inception and in the mother during gestation—are transmitted to offspring.*

9. INITIAL IMPRESSIONS—Or, *the law whereby*

existing physical and mental states of parents, particularly the strength and activity of their several vital functions and mental faculties at the time of conception, modify the heredity of offspring. (9) Initial Impressions.

10. MATERNAL IMPRESSIONS—Or, *the law whereby the physical conditions and mental states of the mother during gestation—her impulses, emotions, joys, sorrows, thoughts and sentiments—make their impression upon the forming body, plastic brain and sensitive soul of her offspring.* (10) Maternal Impressions.

11. ABNORMAL IMPRESSIONS—Or, *the law whereby an unusual or abnormal psychical disturbance—such as sudden shock, fright, grief, anxiety, great excitement, intense longing, religious fervor, extreme joy, mental or hypnotic suggestion—during gestation may (in very susceptible mothers) produce physical or mental abnormalities in the offspring.* (11) Abnormal Impressions.

12. PLANETARY INFLUENCES—Or, *the law whereby the nature and relation of the several planets to the earth at the time of the inception, growth and birth of a new life modify its hereditary tendencies.* (12) Planetary Influences.

The science of heredity when properly understood readily explains the endless variety of character observable in human nature, as well as all the peculiarities of each individual. In the application of the science, as a basis of character study, there are several very important facts that should ever be borne in mind: Heredity Applied to Character-Study.

1. Each of the several factors, particularly the acquired characteristics, are an unknown quantity; they may, or may not be highly poten-

L. of C.

tial. Any one of them may be the controlling factor for good or evil. Thus a man may have a great natural ability as an artist arising from the factor of family traits, or from a combination resulting from the union of certain qualities inherent in each parent, or from an acquired parental condition, or from maternal impressions, or from the combination of two or more of these factors. In like manner, any traits of character or physical conditions may arise from any one, or from several of the factors.

Each Factor an Unknown Quantity.

2. The several factors of heredity are seldom, if ever, harmonious in their influence for good or evil. As in the postnatal development of a child the several factors of an environment may be most conflicting—the home influences good, but the schooling poor, the education good, but the ethical and religious training neglected, so that the influence of the one is modified by the other; so in the prenatal development of a life some factors may be favorable to a good inheritance while others are unfavorable, thereby modifying the inherent tendencies.

Factors in Opposition.

3. The established characters of both parents may be of a high order and favorable to a good inheritance, but from a lack of adaptation their qualities may not combine well, or the prenatal conditions may be unfavorable, or the mother may receive some abnormal impression sufficiently strong to thwart the whole order of life. Thus any one, two or more factors might easily counteract the good inheritance that would naturally be expected from the well organized parents. In like manner, all the factors are subject to the

Variations Explained.

opposing influence and conjoined action of the others.

4. Each of the several factors exist in ever-varying degrees of strength and activity. In one parent, the national traits and family peculiarities may be the controlling factors; in the other, the acquired characteristics and those resulting from some combination may be most potent.

Factors Differ in Strength.

5. The influence of one parent may be much greater than that of the other; or the influence of the two may be harmonious and conducive to a common end, or they may stand in direct opposition to each other. Thus one parent's nature may tend to produce in the offspring intellectual, mechanical, artistic or moral tendencies, while the other may add nothing to these qualities, or may stand in direct opposition to them and counteract what otherwise might have been a good inheritance.

Variations Through Parental Differences.

Finally, the fixed characteristics and those acquired may stand in direct opposition to each other. In some families the former, and in others the latter, seemingly control the heredity.

Fixed versus Acquired Characters.

Illustrations of this last proposition are observable, not only among families, but among nationalities. Some nationalities lose their national characteristics from change of environment much quicker than do others. The Hebrews are a splendid illustration of the continuity of an established type in opposition to the changes wrought by environment and acquired tendencies. By centuries of discipline, under the most rigid laws, "God made them a peculiar people," and these peculiarities are maintained despite all other in-

The Hebrew Character.

fluences. Here in America all other nationalities soon lose their individuality, so that in three or four generations it is difficult to determine the nationality from any physical or mental characteristic. But a Jew is a Jew the world over. Under all climatic, geographical and sociological conditions he retains the Hebrew character. A people without a home or nationality, and yet the most distinct people and most pronounced nationality on earth.

All Seeming Contradictions Explicable.

The significance of the foregoing propositions will hardly be appreciated without reflection; yet the thoughtful mind will readily see that they account for all the facts, seeming contradictions, "exceptions" and phenomena of heredity. Theosophists and those unacquainted with the several phases of heredity are very prone to cite this fact or phenomena in human life as being inexplicable on the basis of heredity. It only seems so because their knowledge of the subject is limited. When we consider the potentiality of all the several factors indicated, the variety and peculiarities made possible by their ever-varying combinations; when we realize how national types and the fixed characteristics of parents may be modified in their offspring by planetary conditions, changed by prenatal influences, or the whole bent of a life determined by some strong maternal impression, it is easy to account for all the physical, mental and moral peculiarities observable in human life. *There are no exceptions to the laws of heredity any more than there are to the law of gravitation.*

No Exceptions to the Law of Heredity.

The factors of "species," "racial types" and

"national characteristics" may seem far removed from the problems of heredity in the individual, yet it should ever be borne in mind that these form the basis of the physical and mental constitution of all. They constitute the root, trunk and branches of the tree of life; while our special peculiarities which come from more immediate causes are but the leaves, the fruitage that buds, blooms, ripens and falls away with each generation. The special traits that differentiate each man from every other man constitute a very small per cent of his nature; but since the qualities that we all hold in common are comparatively fixed, while our individual traits are subject to change, we shall devote most of our time to the consideration of those facts and laws that bear directly upon acquired characteristics and the improvement of offspring.

Remote Factors Considered.

The factor of "planetary influences," however important, can hardly be intelligently presented in a limited space; I must, therefore, refer the reader who would make a study of this interesting branch of heredity to the standard works on astrology and solar biology.

The planets indirectly influence human life. I am aware that many intelligent persons do not believe this, but it is because they have not investigated. A little reflection without even the slightest knowledge of astrology or solar biology, should enable any one to see that the intimate relation of the several members of the solar system necessitates their exerting a marked influence upon one another, and thereby directly or indirectly affecting whatever life may exist upon a planet.

Planetary Influences.

The Solar System an Organism.

The solar system is on *organism;* as truly so as is the human body. As every part of the human body is dependent upon and influenced by every other part, so every planet is subjected to the influence of other planets. As man's body is surrounded by a magnetic *aura,* or personal magnetism, which influences every other person with whom he comes in contact, so every planet is surrounded by an electric or magnetic *aura,* which extends throughout space and influences every other planet. As the personal magnetism of men differ in strength and character according to the physical and mental constitution of the man, so the magnetic *aura* of planets vary with their composition, size, density, etc. Again, as in magnetic relation "like creates like," so that the man whose life is pure, chaste, just, kind and unselfish tends to produce in all, similar conditions, while men of opposite natures produce opposite states in others; so the composition of some planets are such as to favor the activity of what we term the higher elements of man's nature, while others are conducive to the manifestation of the baser nature. Now, since the influence of a planet is determined in part by its size, density, chemical composition and nearness to the earth, and since the relation of the planets is continually changing, and since some are much more favorable to intellectual and moral growth than others, therefore it follows as a natural consequence, that the position and relation of the several planets to our earth during the formative period of a child *does,* to a greater or less extent, modify its heredity.

Magnetic Relation of Planets.

Effects of Planetary Changes.

CHAPTER VII.

PARENTAL ADAPTATION.

In this chapter we shall study the laws of selection and parental adaptation and see what mental and temperamental combinations are most favorable to domestic happiness and the heredity of offspring.

Marriage is Natural.

Marriage is natural. It is essential to civilization and the highest development of the individual. No life is, or can be, complete without its mate. No man or woman can accomplish in the highest degree the true aims of life without the association and mental co-operation of his or her soul mate. Moreover the possibility of giving a good inheritance to offspring is determined not alone by the mental and temperamental attributes of the parents, *but largely by their adaptability to each other.* A husband and wife, who are each splendidly endowed physically and mentally, if unadapted may parent, even when other conditions are favorable, very inferior children; while a couple not so favorably endowed, but perfectly adapted, frequently parent children that are highly superior. This being true, the study of parental adaptation becomes an important one, not simply to the student of heredity, but to all thoughtful persons who contemplate marriage and parentage.

The Importance of Adaptation.

The Basis of Marriage.

True marriage is based, not alone upon admiration, confidence and love, but upon mental and temperamental adaptability. Marriage is (1) a psychological condition, a soul union; (2) a mental vow, a legal bond; and (3) a physiological fact, a sacred function. The first is essential to the health, happiness and soul growth of the individual; the second is essential to the proper understanding of the contracting parties, the continuity of the home and the maintenance and protection of society; the third is essential to the perpetuity of the race and evolution of man. These

What Constitutes Marriage.

three factors of marriage are all indispensable and therefore incomparable. The first is a holy expression of two souls; the second is a natural outgrowth of the first, a legitimate human bond; the third is a solemn duty and sacred privilege arising from the other two. Without the first condition there is no true marriage; in its absence

Legal Bondage.

the second becomes a farce and the third a crime. Legal marriages based upon commercial interests, magnetic attraction, base desires and other unworthy motives not only rob thousands of true domestic happiness, but cause them to parent nervous, inferior and even vicious children.

Domestic inharmony materially affects offspring. Maudesley says, "If there be indifference,

Inharmony Affects Offspring.

or repulsion, as happens sometimes where interest instead of affection makes a marriage, there cannot be that full and harmonious co-operation necessary to the best propagation. * * * Insanity may be bred by unsuitable unions." Schopenhauer says, "The miserable conditions of the majority of men physically, mentally and mor-

ally is due in some measure to the fact that marriages are not usually contracted by free choice, but through accidental circumstances."

The search for the secret of adaptation in marriage and domestic bliss, like the search for the Philosopher's Stone and the Fountain of Eternal Youth, has been long and diligent. That every life has its counterpart, every soul its mate, its other self, which if found would make life complete, "love law and duty a pleasure," is the testimony of every normal nature. How shall we find this counterpart? And how shall we know this, our soul mate, even should we find it, are questions that but few have been able to answer satisfactorily to themselves. It is highly probable that most of those who have been so fortunate as to find a companion whose life corresponded perfectly to their own are more indebted to chance association than to judgment or the application of the laws of adaptation. O. S. Fowler used to say that only one couple in ten were really well adapted; my own observations would hardly accord with this. In the careful study of over a thousand families, I have found most of them fairly well mated and comparatively happy; yet it is a sad fact that many excellent persons do fail to find in their companions that perfect response, that oneness of thought, feeling and desire, that the soul demands and that a perfect adaptation should give.

The Search for a Law.

Finding a Mate.

The degree of adaptability varies with individuals. Some are so constituted that their adaptability is very limited. It is questionable whether any one could be found who would form their

Degrees of Adaptability.

complete counterpart. Such complex, eccentric natures are seldom happy in marriage and are not apt to give a very favorable inheritance to children. Others are so harmoniously developed, both mentally and temperamentally, that they have a very wide range of adaptability. They can be happy and companionable with any one they love, adapting themselves perfectly to the disposition of the companion. Such wide range of adaptability, however, is rare. Most persons are adapted to only a few, and must find their counterpart if they are to be reasonably happy in domestic life or parent children who are well born.

Looking for the Impossible.

Many are disappointed in their domestic life because they are looking for the impossible. The romantic dreams of the idealist can never be fully realized until human nature has outgrown its selfishness. So long as people are imperfect and unhappy within themselves it is irrational to expect undisturbed bliss in their domestic relations. The association in the bond of wedlock of a man and a woman, both of whom are imperfect and incapable of satisfying themselves, cannot produce a heaven on earth.

"The happiest and the wisest pair,
Will find occasion to forbear,
And something every day they live
To pity, and perhaps forgive."

While perfection is impossible to mortals in any sphere of life, there is a possibility that every fairly well organized man or woman will find a companion whose temperament, desires, ambitions, likes and dislikes will harmonize so nearly

with his or her own as to make marriage a success, life happy and parentage a blessing.

Natural Affinities.

Fixed laws govern all things in nature. No doubt there are laws that control natural affinities and adaptations. It is questionable, however, how fully these laws can be discerned and applied in the present condition of society. Sages, scientists and philosophers for centuries have been trying to formulate some definite rule that would be an infallible guide to the selection of a companion. The early philosophers considered adaptation largely from a physiological point of view, while writers of more recent date place special stress upon mental affinity. Experience proves that both are essential to continued happiness and the well being of offspring.

The Basis of Adaptation.

Again, the question of adaptation has been subjected to much discussion on account of the differences of opinion among sociologists as to what constitutes the primary object of marriage. Some hold the propagation of the race to be the primary object, and, reckoning from this point of view, adaptation is determined by whatever is most favorable to this end. Others affirm that the happiness and development of the contracting parties are the primary objects of marriage, and therefore hold that congeniality is the true basis of adaptation. Fortunately these two points of view are not as far apart as they would seem, for observation and experience indicate that the mental and temperamental union most conducive to the *continued* health and happiness of the husband and wife is also most favorable for their offspring.

Three Rules for Marriage.

Students of adaptation in marriage have suggested three general, yet highly conflicting, rules for the selection of a life companion: (1) The law of opposites; (2) that like should marry like; and (3) the law of compliments, or that marriage should be between those whose physical and mental characteristics form the perfect counterpart of each other.

Each of these rules has its advocates and opponents; no doubt all three have their application and limitation. Human nature is so varied that it is impossible to lay down any inflexible rule for the regulation of any department of life that is equally applicable to all persons. In those attributes in which each individual differs from all others he must be a law unto himself; but wherein human nature is substantially alike it is possible to formulate general rules of life and conduct that are applicable to all. Again, since all men and women conform in their physical and mental characteristics to certain general types sufficiently to admit of classification, it is possible to formulate rules of adaptation applicable to them.

No Law Applicable to All.

Of the three rules suggested the law of complements has by far the widest application, whether considered from a physiological or psychological point of view. The law of opposites and its antithesis, that like should marry like, *are applicable only to harmonious, well balanced temperaments.* When persons endowed with any extreme physical or mental characteristic marry those like themselves, or their extreme opposite, the results are invariably unfavorable to both parents and children. Illustrations of this fact may be seen

Unfavorable Unions.

in every community. Thus, a man with large bones, spare muscles, strong, angular features, indomitable will and courage, marries a woman who has a delicate, light physique, a sensititve, flexible individuality, and a timid, conformative nature. They are married, but not mated. They may be happy, but it is not the happiness that arises from a true marriage; the wife becomes the typical "child-wife;" their lives do not blend. If they become one, *the husband is the one;* the individuality of the wife is completely lost in the husband whose individuality remains unchanged. The wife becomes the idol of his heart, to be petted, cherished and indulged like a much loved child, or scolded and driven like a chattel slave, according to the disposition of her husband. In either case it can hardly be called a union, and where the latter condition obtains it is sure to prove destructive to the mental growth and happiness of the wife, and should children be born their inheritance will be unfavorable. I have observed that children born from such unions show conclusively that the natures of their parents have not blended in their own. The boys are usually frail, nervous, extremely sensitive, often precocious, but not well balanced; the girls are more apt to be awkward, uncouth and wanting in mentality. Both sexes frequently show a lack of individuality, self-reliance and independence of character.

Married but not Mated.

Children of Unmated Parents.

When persons having extreme temperamental or mental characteristics marry those like themselves, the results are fully as unfavorable as when they marry their extreme opposites. For instance, when the husband and wife are both of a Nerv-

Should Like Marry Like?

ous Temperament (indicated by sharp features, quick motion, high-keyed voice, intense feelings, keen intellect, intensity and susceptibility) they will necessarily intensify each other's over-active mentality, are likely to overdo and are apt to irritate each other. Children born from such unions are usually delicate, frail and precocious. The same law applies with equal force to all specific mental qualities. Wherever any quality is very strong or very weak, the union with one who is the same or directly opposite frequently proves disastrous to domestic harmony in this particular; moreover, what is a fault in both parents is liable to be exaggerated to a dangerous degree in the offspring.

The Law of Compliments.

If persons are harmoniously developed mentally and temperamentally, experience indicates that they may marry with impunity those having a similar constitution, or those of marked extremes; but if one is a combination of extremes, the companion should be harmonious. As most persons have a few strong qualities and some weak ones, while the major part of their nature is mediocre, the law of complements is the safest to follow; it is the only rule for those of extreme temperaments. *When the extreme traits of one parent are modified by a moderate degree of the same qualities in the other, the children are usually favorably born.*

The Dream of the Sentimentalist.

Sentimentalists, who consider love as the only requisite of marriage and parentage, are prone to overlook those physical and mental conditions upon which the continuity of love and the well being of offspring depend. The question is fre-

quently asked, "If persons having like temperaments love each other fondly, why should they not marry? The answer is that while persons having like temperaments may become attached to each other as a result of association, they are seldom, if ever, well mated. For instance, a man and woman, each having a pronounced Motive Temperament (indicated by large bones, slim, compact muscles, tall, angular build, prominent brow, retreating forehead and high crown) through association fall in love, why should they not marry (1) Because persons so organized create constant opposition by their pronounced character. There will be two rulers, two individualities, each of whom is too decided to submit readily to the will of the other. As "like excites like," their association will tend to increase, rather than to diminish, their pronounced tendencies. (2) Children born from such a union usually have an extreme development of what was the leading temperament in both parents, and are sadly deficient in the others; even though the parents are perfectly healthy, the children generally show a lack of plumpness and vitality, are frequently awkward, homely and uncouth; and are usually prone to biliousness, liver trouble and rheumatism. Their mental endowment is seldom better than their physical. They rarely show any intelligence above the average, even though the parents are both superior. They are apt to be willful, gloomy and unsociable. Should such a person select a companion having a more plump and symmetrical build and form, with a genial, sanguine, conformative nature, the chances for

Love's Mismatches.

Two Rulers in One Household.

Children from Parents of Like Temperaments.

domestic happiness and the well-being of offspring would be much greater.

Temperamental Requirements.

The union of two persons of the Vital Temperament (indicated by small bones, plump build, round face, sanguine complexion and a jolly, happy nature) is seldom productive of the best results. (1) Because they are sure to be too emotional, ardent, sanguine, impulsive and changeable. Their intellects are apt to be brilliant, rather than deep; their sentiments more spasmodic than constant; neither will have the governing ability or steadfastness necessary to the highest order of success. The feeling-nature of each being too strong, they are prone to burn out life's forces much faster than is necessary. (2) Children born from such a union are usually too sanguine.

The Union of Sanguine Temperaments.

sadly wanting in bone and solidity of muscle, and they frequently have strong dropsical or scrofulitic tendencies, even where the parents are perfectly healthy. Their dispositions are characterized by impulsiveness and a lack of energy, constancy, stability, moral courage and character. Their appetites are usually too strong, making them prone to intemperance and dissipation. Persons endowed with the strong Vital Temperament should select as companions those having more angularity in build, form and feature, individuality and stability of character; such a combination would be more conducive to happiness and give to offspring both energy and vivacity, ardor and constancy, intellectual depth as well as brilliancy.

The relative strength of the sex attribute—the masculinity in man and femininity in woman—play such an important part in marriage and par-

entage that any couple to be well mated must form the counterpart of each other in these qualities. The law governing sex harmony may be stated in three general propositions: (1) Every man and woman is bi-sexual, that is to say, possesses both the masculine and feminine attributes to a greater or less degree. The normal, well matured man is pre-eminently masculine, but has a strong, though passive, feminine nature. The normal well born matured woman is pre-eminently feminine, yet has a passive masculine nature. (2) The stronger and more active a woman's femininity is, the more she will be attracted to, attract, and be adapted to the truly masculine man. The stronger and more active a man's masculinity is the more he will be attracted and the better he will be adapted to the purely feminine woman. (3) In proportion as woman loses her femininity and becomes masculine she loses her attractiveness and adaptability to strong, masculine men, and becomes attracted and adapted to effeminate men. In proportion as man becomes effeminate he loses his attractiveness and adaptability to the truly feminine woman, and becomes attractive and adapted to the masculine woman. These three propositions contain the basal principles of sex adaptation, and explain many of the incongruities and seeming contradictions worked out in all society.

The Law of Sex Adaption.

Masculinity and Femininity.

The Law of Attraction.

Sex adaptation is highly important both for the sake of harmony in the family and the heredity of children. The experience of many mismated couples proves that wherever the husband and wife are both either strongly masculine or strong-

Masculine Women and Feminine Men.

ly feminine, discord prevails and their children are seldom, if ever, well born. The truly masculine man cannot endure a positive, masculine woman; while a truly feminine woman abhors an effeminate man; therefore, sex adaptation requires that the husband and wife shall form the *counterpart* or *complement* of each other.

Discernment of Adaptation.

The degree of masculinity and femininity in any given person is difficult to determine, but the following suggestions will serve as a guide, both in estimating the strength of the sex attribute and the degree of adaptability between any given pair: (1) The truly masculine man and feminine woman are invariably attractive, magnetic, emotional, ardent, affectionate, responsive and highly agreeable to the opposite sex. Their company is always in demand. The way in which they will express their affections and the class of people they will attract, or be attracted to, will of course be determined by other qualities in their dispositions and their conditions in life; but whether refined or gross, cultured or illiterate, they will wield an influence that those wanting in this attribute never can.

Family Resemblances a Key to Adaptation.

(2) Women who resemble their fathers are usually—but not always—masculine, and therefore should marry men who resemble their mothers, and vice versa. In hundreds of observations made I do not recall a single instance where the husband and wife both strongly resembled the father or both the mother in which the union was truly happy or their children really well born.

Soul harmony is the most important factor of parental adaptation. Lying back of all physical

externals, temperamental conditions and objective mentality, there is a subjective nature, an independent entity, called the soul, which must be mated if marriage is to be complete and children well born. Soul Harmony.

The basis of soul-harmony lies back of all physiological and temperamental conditions. It is impossible, therefore, to judge wholly from external appearances who are, and who are not, well mated. Those whose souls are calculated to form a perfect union are often drawn together by a natural affinity that is inexplicable on the basis of objective appearances or mentality. Their subjective minds readily communicate with each other, producing a perfect understanding with scarcely a word; *there is a telepathic communication that enables them to feel each other's conditions, longings, joys and sorrows.* Truly, the soul has a language whereby it expresses its yearnings to its mate; a language that can never be translated into words, yet forms a perfect means of communication. Where natures are not in soul-harmony they are often unable to understand each other, even with the aid of an attorney! Love's Language.

Sameness of texture, or organic quality is the principal requisite for a high degree of soul harmony between two natures. Mental and temperamental adaptability and strong, active affections are also essential, but two natures to come into perfect *rapport* with each other must be *keyed* alike. Variations in organic quality are observable throughout all nature, even among members of the same class or species. Some trees are fine grained, others are coarse; high grade animals The Basis of Soul Harmony.

Organic Quality in Nature.

are fine grained, while those of low grade are coarse; some people are fine grained and have a sensitive, delicate fiber, while others are coarse grained and less highly animated. The texture of the physical organism indicates the character, or quality, of the resident life. The simpler and lower the grade of life, the simpler and coarser the physical organism. As the grade of life is improved in any class, the organic quality will become correspondingly finer. The more highly organized the psychic nature, the finer will be the texture of the physical organism. As is the texture, or quality, of the soul, so will be its vibrations, or thought-waves. If the nature's high-keyed the person will be very intense, enjoy and suffer to an extreme, will be sensitive to impressions and susceptible to telepathic influences.

Soul Vibrations.

Where the organism is simple, coarse and less complex the opposite conditions obtain. The former will live, enjoy and suffer more in one minute than the latter will in two; because the vibrations of the soul—upon which all sensation and consciousness depend—are so much faster. Persons representing these two extremes can never come *en rapport* because the vibrations of their natures are so different that neither can receive telepathically, the thoughts, feelings or sensations of the other. Other things being equal, the nearer two persons are alike in organic quality the greater the possibility of soul harmony.

Why Some Cannot Understand Each Other.

When there is great difference in the organic quality of the husband and wife it is seldom that they are happy in their domestic relations, or that their children show a complete blending of the

parental natures. I have observed many instances where other conditions of adaptation were highly favorable, and in almost every case the children seemingly partook of the peculiarities of one parent only. In some instances where the sex-nature and individuality of both parents were strong, the children were seemingly a combination of the parents, having some qualities of body and mind decidedly like the father's and others like the mother's. Even the texture of the hair varies, part of it being fine and soft, and part coarse and wiry. *The child was not a blending of its parents, but a composite organism made up of the distinctive peculiarities of both parents.* Children so constituted usually manifest great inconsistencies and contradictions in character. They not infrequently possess marked talent and genius in special directions, but invariably lack the all-round strength and mental harmony of the well-born.

Natures that Do Not Blend.

Composite Children.

CHAPTER VIII.

SEX POTENCY.

SEX POTENCY—Or, *the factor of heredity arising from the strength, adaptability and union of the masculine and feminine principles in the father and mother.*

The Mystery of Sex.

The sex attribute is the most subtle power in human life and heredity. It is as much a mystery as is life itself. Rev. Robert McIntyre, D. D., once said to me, "When you fathom the mystery and comprehend the significance of sex, you will be able to explain the whole phenomena of nature from the lowest creature to the Infinite God. * * * I believe that even the Godhead is feminine as well as masculine, and that these attributes extend into the lowest forms of life." He might have said with equal assurance, even to the crudest of inorganic matter.

The Creative Principle of Life.

The sex element is the creative principle resident in all nature. The masculine and feminine attributes are the constituent parts of life—the elements from which life is formed. This statement applies not only to organism and function but to each propensity, feeling, faculty and sentiment of the human soul. Every expression of life in the whole realm of nature is the product of the union and co-operation of the masculine

and feminine principles. Every new thought born in the brain, every idea created, is a child of these elements. No man or woman lacking in masculinity or femininity is ever highly original.

Frances Willard once said, "I believe in the dignity and divinity of sex; in the free discussion of whatever pertains to the nature of man or is essential for his well being." Surely the discussion of no subject is more essential to man's well being than the subject of sex. It is the all-creating, directing and controlling factor in every life. In youth it is a veritable fountain of life, a bubbling spring of joy, a rippling brooklet that is continually singing the enchanting song of love. In maturity it is a broad, deep river, a mighty current of strength that flows on continually, sweeping away every obstacle and bearing on its bosom the burdens of life. In old age it is a tranquil lake, a sun-kissed sea, on whose placid surface are mirrored the soul's past joys and sorrows, its clouds of despondency and its stars of hope..

A Bubbling Spring of Joy.

The sex attribute in man seemingly has three great functions to perform: (1) it develops and perfects the individual man or woman; (2) it becomes the subtle power that draws them together and unites them in the holy bonds of wedlock; (3) it combines in their lives to create a new life. In the performance of these three great functions in human life the element of sex is of supreme importance. In proportion to its strength, other things being equal, will these three functions be well performed. Without it no person ever develops into noble manhood or womanhood. Without it no man or woman ever becomes truly mag-

The Three Functions of Sex.

Influence of Sex Power.

netic, loving, attractive, or capable of being attracted. Without it no couple ever parent strong, hale, bright, well-born children.

The Development of Manhood and Womanhood

In early life if the element of sex be strong and wisely directed it is rapidly utilized in the economy of nature, in the development of the boy or girl into well-rounded maturity. It is in reality the essence of life, and if retained in the organism will give strength and power to every function, faculty and sentiment. It rounds out the physical development, gives solidity and plumpness to the muscles, elasticity to the step, animation to the expression, vigor to the energies, keenness to the intellect, vivacity to the emotions, ardor to the affections, courage to the convictions and individuality, independence and stability to the character.

Kings and Queens of Society.

The potency of sex in the development and maintenance of physical strength, mental vigor and moral courage can scarcely be appreciated in the present state of society. The almost universal dissipation of this element, in one way or another, in married life as well as in indiscreet youth, leaves no true standard by which to estimate the power of this element were it wholy directed to the normal functions of life. There are thousands, it is true, who do not intentionally misdirect this force, and as a result, if well endowed by heredity, they become kings and queens in society, specimens of true manhood and womanhood; but even these are not what they might have been had their ancestors acted as wisely.

Rev. Dr. Hunter, in referring to this subject in his splendid book on "Manhood, Wrecked and

Rescued," says: "There are specimens of manhood whom we cannot pass on the street without admiration; we involuntarily turn round and look at them as they move on with the tread of a giant. There are kings of the stage, the platform, the pulpit, the bar and the senate, who need but to speak and stand erect, when all eyes are riveted and all hearts are carried away into a sweet captivity. These men inherited noble forms and high intellectual faculties and have lived in obedience to natural law."

Virtue is its own Reward.

The indications of degeneracy observable in most families in all civilized countries is generally conceded to be due largely to the misdirection and dissipation of the sex attribute. A volume the size of this might be filled easily with quotations from the best authorities of Europe and America showing the effects of these abuses upon the physical, mental and moral life of the race. There are thousands of men and women in every business vocation and calling in life, who will never know the heights to which they might have risen nor the soul growth they could have enjoyed had they wisely directed their forces to the development of their higher natures.

Supreme Cause of Degeneracy.

Few Know Their Possibilities.

The ancient Egyptians taught that the sex principle was the essence of eternal life, that so long as it was wisely directed, converted into brain and brawn, man enjoyed the blessed privilege of perpetual youth. Finally, through the seductive power of some evil spirit, presumably "the old Serpent," man became unchaste. As a result of this sin and the dissipation of the essence of life, men began to grow old and the penalty of death

The Old Serpent.

fell upon them. With the continued dissipation of this force the length of man's life became shorter and shorter, his physical stature grew less and less, until the degenerate race became an abomination unto the Lord.

Science and Tradition Agree.

How much of truth there may be in this ancient tradition concerning the period when man enjoyed perpetual youth, we know not; but history vindicates the claim that man's days have gradually been shortened, his physical stature lessened and his spiritual perception degenerated almost to extinction. Science, too, has in recent years become a witness to the validity of the ancient tradition. Every up-to-date scientist in Europe and America has abandoned the old idea of man's "physical necessities," that for centuries was an excuse for his dissipation, and now they declare with one accord that *the highest degree of physical, mental and moral development is attained most easily by a life of absolute chastity.*

A Hint to the Wise.

Sex power, if retained in the system during youth and adult life, is converted into magnetism, vitality, energy, vivacity, memory, creative fancy, originality, aspiration, moral courage, sympathy, life, *manhood* and *womanhood.* A hint to the wise is sufficient. He who would improve any attribute of body, mind or soul and wield the scepter of power; who would feel in mature years the buoyancy of youth, should learn and obey the law of sex. He who would thrill with the power of magnetism and inspire others with its subtle force; who would realize the romance of love and the poetry of an ardent soul; who would feel ambition "mount from weird earth to vaulted

sky" and know the potency of noble aspirations, should retain the sex force within his being. He who would be able to reason clearly and comprehend readily; who would vibrate with another's sympathy and feel another's woe; who would know what it is to be a free man and have that moral courage that "will not bear a feather's weight of slavery's chain for small or great;" who would stand in the presence of God and man an uncrowned king—resplendent with the glories of human achievement, conscious of the divinity there is in him—"let him deny himself" and follow the Christ in a life of chastity.

The Secret of Eternal Youth.

The second expression of the sex element that we shall consider is its manifestation in the form of personal magnetism, passion and love. Magnetism may be defined briefly as a vibratory expression of force that radiates from a person in consequence of the chemical changes in the body and the combustion or explosion of cells in the brain and nerve ganglia.

Magnetism Defined.

The personal magnetism of a person is both voluntary and involuntary. The former is purely the product of brain action, which corresponds in strength and character to the strength and activity of the elements of mind from which it springs and is as subject to the control of the will, as is any other manifestation of the mind. The latter corresponds to the chemical organization and the involuntary life of the person; it is in no sense under the control of the will, and changes only as the vitality increases or diminishes.

Voluntary and Involuntary Magnetism.

Silent forces rule the world. The power of a man's life for good or evil is determined, not so

much by what he says, as by what he *is*. The law of magnetic influences shows why this is so. Voluntary magnetism, being but a radiation of thought waves, corresponds in strength and character to the mentality that produces it. Cold intellectual thinking produces an intellectual magnetism; emotionality, emotional magnetism; virtuous or vicious thoughts, feelings or desires produce a corresponding radiation; hence, as one thinks and feels, so will be his voluntary magnetism. Now, since "like excites like," one's influence over others for good or evil necessarily corresponds to his inner thoughts, feelings and desires. The significance of this fact is worthy of the most profound consideration.

Silent Forces Rule the World.

The sex attribute produces a magnetism peculiar to itself that is highly potential in its influence over the mentality. It supplies to the whole organism what the batteries supply to the telephone or telegraph wire. As a charged wire is a much better conductor of force or vibratory waves than an uncharged, so the person whose sex nature is strong and normally active is always magnetic. Every feeling, emotion and sentiment has a certain vivacious thrill that is never found in the poorly sexed or in those whose powers have been weakened.

Magnetism and Character.

That subtle power called "personal magnetism" which enables the reader, singer, actor, or public speaker to captivate and hold, to sway and control an audience, is largely a product of the sex element. Those who are strongly endowed with this attribute put an expression into their work and exert an influence over an audience that those who

The Secret of Eloquence.

lack it never can. Their own great *creative* power enables them to create thoughts, feelings and emotions in others. There is a peculiar thrill to the voice of the singer, a burning pathos in the expression of the orator that is well sexed, that cannot be duplicated by any amount of elocutionary training.

Power of Personal Magnetism.

Persons vary greatly in the strength of their personal magnetism. Some men and women are so poorly sexed that they seem utterly wanting in magnetic power; they neither attract nor are attracted. They may be highly cultured, good looking, moral, and otherwise endowed with many excellent qualities, yet they are not popular with the opposite sex and the world wonders why. *It is one of those mysteries wherein Nature proclaims her wisdom by denying the power of attraction to those who are not well qualified for marriage or parentage.* Observation proves that such persons are not very companionable, are seldom happy in married life, and *never parent well-born children.* Others who are very strongly endowed with the sex attribute are highly attractive and are frequently attracted to a great variety of persons. They seem to have a very wide range of adaptability. A lady so constituted will be the choice of twenty men, no two of whom have similar likes or tastes in other matters, and yet each will insist that she forms his perfect counterpart. Strongly masculine men are always favorites among the ladies, even though they may be homely, awkward, illiterate and even dissipated. They are chosen in preference to those who are highly superior in other ways, but wanting in this all-essential element.

Nature Proclaims Her Wisdom.

Magnetism, Marriage and Parentage.

Love between the sexes is an expression of life that springs from the activity of the sex nature. From this it must not be understood that sex love, or magnetic attraction, constitutes the only bond of love between the sexes. Love, like all other feelings, faculties and sentiments, is dual in its nature. There is an objective love and a subjective love; a carnal affection and a soul affection. The former is a manifestation of the physical; the latter of the spiritual nature of man. The objective, or physical, love, bears the same relation to the sex element that light bears to electricity. It is sex expressed as mind. It is strong or weak in proportion as the sex nature is strong or weak. The physical love develops with the increase of sex power in youth, is strongest in maturity, rises and falls with the vitality or animal vigor and wanes in old age. The subjective phase of love, being an expression of the soul, is not subject to physical conditions or changes; is not governed or affected by physical appearance, but is dependent upon soul harmony. Its action produces an insatiable longing for soul sympathy and companionship. When once it has met and united with its mate it will neither diminish nor relinquish its attachment, even with the ravages of time or the decay of the temple.

The Nature and Duality of Love.

Objective and Subjective Affinity.

In every well organized person both the objective and subjective phase of love exists. The objective usually predominates in man, and the subjective in woman. Both are highly essential to health, harmony, happiness and the propagation of the species. The abnormal expression of the objective, or physical, love usually leads to sen-

The Love of Men and Women Differ.

suality and the desecration of the marital rights; while the predominance of subjective love in the absence of the other invariably makes one unduly sentimental.

Magnetism and Matrimony.

Where the husband and wife differ much in the character of their affections marriage is usually a failure. Thousands of marriages, especially where the association of the contracting parties has been brief, are based largely, or wholly, on magnetic attraction and objective love, there being no real soul union. Even where the contracting parties are perfectly honest it is extremely difficult for them to determine the character of each other's affections.

Love Rules the Life.

The subtle passion between the sexes exerts a controlling influence over all the other feelings, faculties and sentiments. Where it is wisely directed it is most ennobling. It is the basis of chivalry; it has been the principal inspiration of many of the most heroic deeds in history; it has also been the prime factor in much of the world's vice, and has caused the commission of the darkest crimes in all ages. Where this feeling is strong and active it subordinates every other power to the gratification of its own desires; it makes and unmakes character; it is highly misleading to judgment, blinding the eyes of the most rational and silencing every voice that would oppose it.

Love versus Magnetic Attraction.

Because of the subtle controlling power of objective love many marriages are based largely or entirely upon magnetic attraction. Such unions may develop into a true soul harmony; but where they fail to do so the results are most unfortunate. Too frequently those who marry in haste

under the influence of a magnetic spell find themselves yoked for life to a nature that is positively foreign to every element of their being. Unfortunate as is this condition, it is not always avoidable: (1) Because we have no infallible rule for determining the character of a person's love; and (2) because very few persons are able to exercise a normal judgment when influenced by the seductive power of their own and another's affections.

Determining the Character of the Affections.

In attempting to determine the character of one's affections the following suggestions will prove helpful to those who have the self-control to apply them: (1) Magnetic power and physical love increase by nearness and frequency of association, and diminish in proportion as the parties are separated by time and distance; while subjective love, or soul affinity, is quite as strong when widely separated from its object for months or even years as when intimately associated. *Difference, not distance, separates souls.*

What Separates Souls.

When a soul has once met its mate and a union is formed, neither time nor space can dissolve that union. (2) Magnetic power and objective love rise and fall with the physical conditions and readily make new attachments in the absence of the former mate, while subjective love is not modified by physical changes, and rarely forms a second union. (3) The two phases of love often stand in direct opposition to each other, one being perfectly satisfied and the other very dissatisfied. Where a union is complete these contradictions never exist.

More than one young lady has said to me that when she is absent from her fiance she does not fully respect him; he does not reach her ideal; he

is not the kind of a man she would admire as a brother or father, yet when she is with him his presence removes all objections, and she cannot understand this contradiction in her feelings. The explanation is simple; the attraction between them is magnetic and physical, not spiritual. Were they really soul mates, his absence would increase, rather than diminish, her admiration. Sometimes, though more rarely, the reverse is true. There are occasionally soul affinities that cannot endure each other's personality. I have met a number of couples who were seemingly perfectly happy and contented in each other's affections when *separated,* yet quite miserable when together.

Contradictory Feelings Explained

To apply practically the foregoing facts it would be well for a couple who contemplate engagement to separate for a few weeks, or even a few months, and communicate with each other only at long intervals. If, when thus separated and associated with other company of a pleasing, agreeable character the inner self holds to its mate with undiminished interest and feels no disappointment or unsatisfied longing when contemplating the companion, it is fairly safe to presume that the attachment is more than a mere magnetic spell. If, however, the absent lover feels that there it something wanting in the companion, something that he or she does not like, something repellent about the personality, all of which vanishes when they are brought together, it is a pretty sure indication that their attraction is largely magnetic and that they are not well mated.

A Practical Demonstration.

Most engagements are made under conditions that preclude the application of the foregoing sug-

gestions. Cupid knows no law but his own desire, and refuses to be dictated to by sober thought or calm reflection. Contracts made by lovers while under the magnetic spell of each other are as dangerous as a leap in the dark. Those who desire to be true to their soul's best interests, or who value their own and the companion's happiness *should never make or accept a proposal in the presence of the loved one.* Before making the final decision it is far better to separate for a season and divert the attention from the loved one to business, travel or study until the magnetic influences are overcome and the ardor of love has subsided; then by communing with the inner soul a comparatively safe decision can be made.

How to Choose Aright.

The three expressions of the sex nature that we have considered as magnetism, subjective and objective love, constitute the trinity of the affections and the affinity between the sexes. All three are essential to a perfect union and the fulfilment of the several purposes of wedlock. Where all three phases of love are strong in both husband and wife, and they are otherwise well adapted to each other, we have that perfect blending of life with life that enables each to understand the other without a word, to feel—even though many miles apart—the mental, and often the physical, conditions of the loved one. It is this perfect love, that "takes away all fear," gives each absolute confidence in the other, makes each the all satisfying portion to the other, blends their natures into perfect harmony and fills the cup of joy to overflowing. It is this perfect love that neutralizes all their differences, overcomes their naturally an-

The Three-Fold Character of Love.

A Perfect Union.

tagonistic qualities and makes them one in thought, feeling and desire. *It is this three-fold expression of the sex nature that establishes the complete union of soul with soul that alone makes marriage holy, love law, duty a pleasure and parentage divine.*

Sex Potency and Heredity.

The supreme function performed by the attribute of sex in the economy of nature is the creation of a new life. Other things being equal, *a man's power in fatherhood, and a woman's power in motherhood is determined by the strength of the sex nature.* This statement applies not only to the transmission of the general constitution of the man or woman considered as a whole, but to every vital function and element of mind. To illustrate: A man who is naturally very strong in mechanical ingenuity and but moderately strong in his masculinity will transmit his talent only to the extent of his masculinity. A mother whose superb artistic or musical talent may be represented by 100, but whose femininity is deficient or exhausted so that it is represented by, say 60, will, other things being equal, transmit only 60 per cent of her talent to her offspring. Hence, very superior parents who are poorly sexed frequently parent very inferior children; or the special talent peculiar to the life of the father or mother frequently fails to appear in the offspring because of a deficient or exhausted sexuality.

The Limitations of Parenthood.

The Sons of Great Men.

Great men seldom parent sons who are their equals. Even in America we have many instances where men by their own innate genius and energy have won honor, fame, or fortune, yet their sons having every advantage, are unable to nearly sus-

tain the high record made by the father. Doubtless, the principal cause of this is found in the fact that the mother, and her parental conditions, determine largely the genius of the man; yet, no doubt, the ceaseless toil of the great man, in many instances, has so exhausted his nerve force in mind and thought, as to greatly diminish his power to reproduce his genius.

Children Superior to the Parents

Where the sex attribute is stronger in parents than their other qualities, the children are almost invariably superior to the parents. Almost every community has illustrations of this fact. There are many families where the father is simply an energetic mechanic, or business man, with no marked peculiarities or indications of superior mentality —just a positive, manly, masculine man—the mother a whole-souled, sociable woman with strong feelings, emotions and sympathy, but no special literary taste; is in no sense talented, but simply a good, genial, *motherly, womanly* woman; yet their children are exceptionally bright and develop talents far superior to those possessed by either parent. The history of the world is made up largely of men and women who have sprung from a like condition and combination.

CHAPTER IX.

DUAL PARENTAGE.

DUAL PARENTAGE.—Or, *the factor of heredity resulting from the combination of nationalities and families; from bi-sexual parentage and the union and interblending of the physical and mental qualities of parents in offspring.*

Dual Parentage and Evolution.

In the evolution of all forms of life the crossing and consequent combining of the various classes and the uniting of the qualities of two parents in the offspring, has been one of the most potent factors in the multiplication of varieties, the differentiation of species and the evolution of life. The division of the sex element is thought by many to be the result of a demand for greater variation. Whether this be true or not, it is certainly one of the greatest *causes* of variation. Dr. Jordan observes, "It is the fact of bi-sexual parentage that makes of each individual not simply an 'elongation or continuance of the parent,' but a new life which shall be the resultant of the lives and experiences of its ancestors, a mosaic of the characters of its parents and its parents' parentage. By the fact of sex no individual can be the mere slavish copy of any other. Through the operation of sex the law of heredity which is to promote sameness is made subservient to the equal need of the promotion of variety."

Dr. Jordan's on Bi-sexual Parentage.

The combining of races and tribes has been one of the supreme factors in the development of civilization and in the formation of nations. The Aryan race from time immemorial led in the planting of new nations and ever stood for power and progress; the Semitic race gave us the three great religions, Jewish, Christian and Mohammedan; the Hamitic race gave rise to learning and science; from a combination of these three has sprung the many-sided civilization of the world. The mingling of the Franks and Normans brought about by the marriage of the Duke of Normandy, Rollo, to the daughter of the Frankish king, and the subsequent intermarriages of these races formed the new Norman race. It combined the daring and adventurous spirit of the old Scandinavian warriors with the higher civilization of the Franks, producing a people destined to play a leading role in the subsequent history of all Europe. The intermarriage of the Ionians, Dorians and Spartans formed the pedestal of ancient Greece upon which arose her imperishable monuments of art and learning. It was the union of the Italian race (which was of Aryan stock) with the Gauls, Pelasgians, Etruscans and Iapygians that created the nucleus of the Roman Empire and gave birth to the man of iron—the conqueror of the world. It was the union of the refined, art-loving Celts with the sturdy, aggressive, cruel Saxons, Angles and Jutes that formed the Anglo-Saxon race, and gave to England her combination of power and beauty, aggressiveness and policy, sturdiness with true refinement, prosaic manner yet poetic sentiment. It is the interblending and combining of

The Three Great Races.

The Combining of Races.

The Formation of Nationalities,

all races, nationalities and peoples in the United States that produces the complex, progressive character of its people and is destined to make it the greatest nation on earth.

The Blending of Family Traits.

The potency of dual parentage as expressed in the origin of species and the multiplication of racial and national peculiarities is also manifest in each individual member of a family. Every child is the product of a double line of ancestors. In each of its parents there is the accumulation of the evolution of the species, plus racial and national characteristics, plus the family peculiarities. Now, in the creation of a new life, these complex organizations unite, thereby producing in the child a nature more complex than that of either parent. By this combining of the sexes the offspring becomes a compound of its parents; it not only possesses to a greater or less degree the physical and mental characteristics of both parents, but because of their union in its life it may, and usually does, possess many traits not found in either parent.

Every Child a Compound of Its Parents.

Combining of Morbid Conditions.

The outworkings of the factor of dual parentage are most easily discernible where morbid conditions have been united. Thus, scrofulitic taint in one parent and nervous irritability in the other frequently produce epileptic or feeble-minded offspring. Dyspepsia in one parent and consumption in the other may produce general physical weakness in offspring. Alcoholism in one parent may combine with some morbid condition in the other in such a way as to produce idiocy, insanity, or the most vicious or criminal tendencies in offspring. Because of the bi-sexual parentage the

morbid conditions of either parent seldom appear in exact duplicate in the offspring; moreover, the union frequently results in the production of conditions entirely unlike that in the parents.

What has just been said of the union of morbid and pathological tendencies is fortunately equally true of all normal conditions. The physical strength as a whole or in any particular direction, and the mental and moral powers are alike subject to this law of dual parentage, and they are ever producing qualities in the offspring unlike those of either parent. Sometimes the results of these combinations are so markedly different from the parents as to seem almost incredible. At M——, Iowa, the physicians brought me a little boy for psychological study who was exceptionally bright. All his powers of perception, memory and reason were extraordinary. This was discernible not only in his school studies, but was also phenomenally marked in his studies of nature. The physicians assured me that he was a born genius. At the age of ten he was familiar with every form of life in his section of the country. He positively refused to play with other children, but spent every spare moment in the fields gathering specimens or in his room with the microscope. He read all books within his reach bearing upon natural history, and was ever eager to question any one who could give him a fact. There was nothing in either parent or in the ancestors, so far as the family history could be traced on either side, to produce such a superior mentality. I made a careful study of both parents. The father was very fine grained, sensitive, imaginative,

Results of Favorable Unions.

A Born Genius.

poetic, highly original but, impractical. The mother was well organized and of about the same organic quality, but had a directly opposite cast of mind; extremely practical, keen of perception, intensely critical, and exceedingly nervous. Both parents were strongly magnetic, the father pronounced in his masculinity and the mother in her femininity. The boy was a strong combination of the two. He had the dreamy, original, inquiring turn of the father plus the practical traits of the mother, which made him a genius. He was not only unlike, but highly superior to either parent.

Bad Combinations.

Many vicious children are the product of unfortunate combinations. A single case will serve to illustrate the law. I was recently called by a prosecuting attorney to the court room to study a young man on trial for manslaughter. The boy was said to be of an excellent family, yet his brain form, irregular skull, facial expression and general physiognomy indicated hereditary criminal tendencies. The attorney assured me that a careful study of the family history failed to reveal any cause for his criminal psychology. The vicious tendencies being so strongly marked in the young man and yet absent from the family history led me to look for a bad combination or vicious maternal impressions. In studying the parents I found the father to be a strong, courageous, firm, positive, relentless character; a pillar in the church, a strictly partisan politician, a strong friend, but a bitter, unforgiving enemy. The mother had a sanguine temperament, was highly emotional, quick tempered, a bundle of extremes with very little self-

The Formation of a Criminal.

control—a good woman when she was good, but a hurricane when she was angry. She would fly into a rage and abuse the best friend she had in the world, repent, shed tears of regret and make up the next day. The boy's brain form and manifest character was a combination of the two parents. From infancy he had shown the persistent, fearless, revengeful character of the father plus the nervous irritability and ungovernable temper of the mother. The young man is now serving a long sentence in a penitentiary. The family, I may add, was an inharmonious, unhappy one, and no doubt the bad maternal impressions that must have been made upon his life during prenatal development, had much to do with his criminal tendencies. It would seem, however, that the combination resulting from this unfortunate union was the principal factor.

A Boy Vicious from Birth.

The possibilities of dual parentage in the variation of offspring are without limit. The sixty-five chemical elements, in their combinations, produce all the varied forms, substances, and organizations of the physical universe. In like manner, the several vital functions and elements of mind, admit of endless combinations and in these combinations may produce every shade and type of character observable in human life.

Endless Variety Through Dual Parentage.

It is not easy to define the law governing the union and blending of parental natures in offspring. Some natures combine much more favorably than others. Some seem capable of favorable combinations with many, others produce the best results only when associated with a temperament peculiarly adapted to them. This subject I

Where Parental Natures Do Not Blend.

have treated at length in the chapter on Parental Adaptation. When the nature of the parents do not blend in the offspring, the child usually resembles one parent to a very marked extent, or, if the parents are about equal in strength, the child will be a composite of the strong characteristics of both parents, having most extreme and contradictory traits of character.

Relative Influence of Parents.

The relative influence of parents upon offspring seems to depend largely upon two conditions: (1) the strength of the sex attribute or virility; (2) the individuality of the parent. Other things being equal the traits of character peculiar to the parent having the greatest sexual vigor will rule in the offspring; but the influence of sex is modified by the relative individuality of the two parents. Some families are much stronger of constitution, much more pronounced in their individuality than others. Such stamp their peculiarities upon offspring generation after generation, determining the principal traits of character for good or evil despite the influence of a less dominant parent.

Family Resemblances.

When the sex attribute and also the physical and mental constitution of the parents are of about equal strength, the boys, with few exceptions, resemble the mother in temperament, cast of intellect and aspiring sentiments, and the girls resemble the father in these same qualities. Almost all superior men are born from superior mothers, although many have had ordinary, and some very inferior fathers. Almost all women of marked intelligence, heroism or strong individuality resemble their fathers. Rarely does even a superior wo-

man parent a daughter anything like her equal when the father is inferior; on the other hand, great men's sons seldom rise much above the plane of the mother.

A Law of Heredity.

What has just been said of the transmission of normal qualities is equally true of the transmission of morbid tendencies. Any physical defect or abnormality is much more apt to pass from father to daughter or mother to son than otherwise. *These facts indicate that the creative power of each parent is greatest in the production of the opposite sex.*

CHAPTER X.

ATAVISM.

ATAVISM—Or *the law whereby latent forces—physical and mental characteristics peculiar to a species, family or individual—that have not been manifested for one or more generations, become active, thereby causing ancestral traits to reappear in offspring.*

Atavism is defined by the distinguished psychiatrist, D. Von Kraftebings, as the law by which "the bodily and mental organization and character can be transmitted from the first to the third generation, without any necessity that the second and intermediate one should exhibit the peculiarities of the first." **Atavism Defined.**

In natural history atavism is the reappearance in animals or plants of traits belonging to their remote progenitors that their immediate parents did not possess. The term has been used by some as synonymous with Darwin's "Reversion to type," indicating in this connection not only the occasional or individual appearance of such remotely descendant traits, but the actual returning to them of a variety or species. "Domesticated animals," Darwin observes, "if allowed to run wild become nearly (though rarely exactly) like their wild ancestors." **Atavism in Natural History.**

Atavism as applied to man has been studied

Pathological Atavism.

mainly from a pathological point of view, and it signifies the reappearing of morbid conditions of distant ancestors not manifest in the immediate parents. Sir T. Watson in his lectures on "The Practice of Medicine," gives the following case as an illustration of pathological atavism: "A deaf mute man married a woman whose hearing was perfect and had two children by her; one was a deaf mute son, who died childless, the other a *hearing* daughter, who married a hearing man and gave birth to two *deaf mute* daughters and a hearing son. The son married a woman who was also of good hearing, and had by her a *deaf mute son;* one of the daughters married a deaf mute and bore a *hearing* son."

The Fact of Atavism.

The fact of atavism is now generally admitted by the medical profession and all up to date students of heredity. The frequent appearance of physical and mental characteristics possessed by distant ancestors has forced all unbiased investigators to admit that in some mysterious way qualities that have been absent for one, or even several, generations do occasionally reappear. According to Pepper, "Gout, consumption, insanity, and other diseases frequently disappear for one, two or more generations in a family, and then return in a manner evidently due to heredity, through interrupted or latent transmission." Anatomists occasionally find muscles and parts of organs that have been long extinct, though they were formerly possessed by the species.

Pepper's Observations.

The law of atavism is not limited, as some have supposed, to physical and pathological conditions, but is applicable to *all* mental and moral attributes

as well. The importance of this fact can hardly be overstated. If it were more generally understood that physical and mental derangements that have obtained in a family one, two or three generations back, even though absent in the present generation, are likely to reappear in the next, those contemplating marriage and parentage would certainly use discretion in the selection of the companion.

Family Traits Reappear.

The causes of atavism have never been fully determined. My own thought is that use and disuse and heredity are the principal ones. In the evolution and development of all physical and mental attributes use or exercise is the all-potent factor. Change of environments, habits and conditions in life produce new requirements that in turn develop new functions and characters; functions and characters thus acquired become fixed in the species or family—fixed only in the sense that they represent the established order of life. With change of environment or condition the established order of life changes and functions peculiar to the old environment drop into disuse and finally become latent. In this latent state they are not manifest in the life or character of the species or family, but are transmitted, generation after generation, as a part of the fixed pattern of life, gradually becoming weaker and weaker until finally they may become extinct altogether. If, however, before the latent function or character becomes extinct there are conditions or exciting causes calculated to stimulate it, the ancestral trait may become manifest. Thus a morbid condition, such as insanity, kleptomania, cruelty or

Causes of Atavism.

Effects of Use and Disuse.

an appetite for strong drink, that has remained dormant for several generations may by some exciting cause be called into activity and reappear in the family. Morbid conditions of the brain are frequently transmitted for several generations without any outward manifestations of insanity; but should there come an over-strain on the nervous system or any other condition calculated to excite the abnormality, the morbid conditions become manifest.

The Reappearance of Genius.

In like manner desirable qualities, aptitude for business, invention, science, art, music, religious fervor, etc., that from disuse, or some other cause have dropped out of a family for several generations, may be awakened by their proper stimuli and become active factors in the mentality and character of the individual. Thus the slumbering, dormant powers, both good and evil, within us, are ever becoming potential, modifying our lives.

Effects of Dual Parentage.

Heredity is another cause of atavism. Through the law of dual parentage both physical and mental qualities are caused to disappear and reappear. As previously shown, each child is the product of the *union* of its parents; each element of its mind, feeling, faculty or sentiment is a product of the masculine and feminine principles. Now, if a certain element be possessed by the father but not by the mother the masculine principle of this element will be transmitted to the child; but in the absence of the feminine principle to combine with it the trait will not be manifest in the mentality of the offspring. Thus any quality or family trait may become latent for one, two or more generations.

In like manner the law of dual parentage may be most potential in calling latent qualities into action and re-establishing former conditions. For instance, if any morbid condition, element of genius, or trait of character peculiar to a family has disappeared for a time, a union with one whose qualities are favorable may produce in the offspring the ancestral trait. It has been observed that in cases where there is dormant scrofula, consumption, or some other morbid condition, the union of such a person with one having a feverish or highly nervous temperament produces degenerate offspring. Again, it frequently occurs that where one parent has a certain hereditary taste or talent that is not manifest in his or her life a favorable union will give to the offspring as a manifest character the taste or talent of the distant ancestor. Through the law of combinations both good and evil qualities that have been slumbering for generations reappear in a more or less modified form.

Combination of Latent Forces.

Slumbering Talents Awakened.

To the student of heredity atavism is one of its most interesting factors; to be sure, it is always an unknown quantity, but intermittency both of the morbid and the normal traits of families are so marked as to offer but little difficulty in tracing the law. Some years ago I observed a family in which the father was extremely overbearing, stubborn and egotistical; the mother seemed totally wanting in these traits, being a most amiable, conformative and considerate character. Their eldest daughter resembled the father very much in many ways, but seemed wholly without his undesirable qualities. Throughout her entire life

Intermittent Heredity.

she manifested only the most sweet-tempered and amiable disposition. She married a very even-tempered, kind, conformative man by whom she bore three children; the eldest, a son, resembled his mother, except that he had his grandfather's extremely over-bearing, stubborn and egotistical traits to a painful degree.

Resemblance to a Grand-Parent.

History records many cases of atavism in which slumbering talents have reappeared, to some of which I shall have occasion to refer later. A case worthy of note that came under my personal observation will serve to illustrate the relation of atavism to genius. In 1889 I was called to study an exceptionally bright child. The lad at the age of four had a remarkably well developed brain; the texture was fine, the organization indicated marked originality and superior intellectual ability, particularly in the line of philosophy. The child was a mystery to his parents. His mind ran constantly in lines so far beyond theirs that they were inclined to question his sanity. His mother told me that he would stand for hours at night to question her about the stars, and was continually inquiring about the "why" and the "wherefore" of many things that she had never even thought of. As both parents were very ordinary and there had been no special prenatal training or maternal impressions that might account for the superiority of the child, I was led to investigate the family history with the hope of discovering a cause adequate to the effect. I found that the mother's family ran back in three generations to one of the best families of Scotland, and that the father was a lineal descendant

Atavism and Genius.

A Descendant of Newton.

of Sir Isaac Newton's brother. The boy was a Newton in temperament and brain form. To be sure, there may have been other causes, but in the absence of any other adequate cause it would seem like a clear case of atavism.

The reappearance of dormant forces, whether good or evil, does not necessarily produce the same condition that existed in the ancestors. The latent forces are influenced and modified by factors that were absent or did not exist in the same strength in the ancestry. For instance, insanity in a highly nervous temperament often reappears in succeeding generations in the form of eccentricities, strange peculiarities of character, melancholy or even special genius. In like manner, particular tastes or talents for art, science, literature or mechanics frequently reappear in a modified form.

Atavism and Variations.

Part II.

PRENATAL CULTURE.

CHAPTER XI.

PRENATAL INFLUENCES.

In preceding chapters we have considered briefly the several factors of heredity and the potentiality of the *fixed,* or established, characters and their influence upon offspring. In this and succeeding chapters we shall study the factors of prenatal culture, the influence of parental conditions at the initial of life, and the effects of maternal impressions during gestation.

The transmission of acquired characters is an established fact. The transient physical, mental and moral conditions of the parents, prior to the initial of life, at the time of inception and of the mother during gestation, do affect offspring. This fact I have emphasized at some length in the introduction to Part I, but, because of its supreme importance, I shall notice further the testimony of standard authorities and recount a few cases from personal observations showing the efficacy of prenatal influences and maternal impressions.

Acquired Characters Transmitted.

Darwin. "Heredity produces an exact copy of the parent in the child. * * * We may feel assured that the inherited effects of the use and disuse of parts will have done much in the same direction with maternal selection in modifying man's structure of body."—Charles Darwin.

Zeime. "Every character which must have been formed through the activity of the organism is an acquired character. All characters, therefore, which have been developed by exertion are acquired, and these characters are transmitted from generation to generation."—Dr. G. H. Th. Zeime.

Cowan. "The fundamental principles of genius in reproduction are that, through the rightly directed wills of the mother and father, preceding and during antenatal life, the child's form of body, character of mind and purity of soul are formed and established. That in its plastic state, during antenatal life, like clay in the hand of the potter, it *can be molded into absolutely any form of body and soul the parents may knowingly desire.*"—Dr. John Cowan.

Holbrook. "Unless characteristics acquired by an individual, that is, the modifications of the organism due to his own life's experiences, are capable of being handed down to his offspring, it is difficult to see how any progress could be made in the development of the race."—M. L. Holdbrook, M. D.

Newton. "Numerous facts indicate that offspring may be affected and their tendencies shaped by a great variety of influences, among which moods and influences more or less transient may be included."—A. E. Newton.

"All existing parental states are stamped on offspring. This is a self-evident law of procreation. It commends itself to the good sense of all. It is an absolute necessity based on the inherent fitness of things. To argue a question thus obvious at first sight is superfluous. How can progeny begotten when parents are weak, exhausted, or sickly be as vigorous as those created when they overflow with life, health, and power? No farmer's boy would allow a farm colt to be sired under any such conditions; because breeders of fine animals understand the law governing such cases perfectly. After all, what is it but the old fashioned law of common sense? They know that while "blood will tell" in offspring, *existing parental* states likewise tell, if not as much, at least as surely. * * * All primal elements and characteristics are transmitted, but all existing parental states are also incorporated with the hereditary and the two conjointly predetermine progenital specialties of mind and body. The difference between children of the same parents is heaven-wide. Why? For the primal parental characteristics are of course the same in each. Because one or both were in one state at the creation of one but in a totally different state when they created another, and in still other states at the creation of others."—Prof. O. S. Fowler. Fowler.

The influences of environmental conditions and prenatal training are ever manifest. Colts from dams that have been under regular training are faster than those from the same mother foaled before she had been trained. The puppies Animals Transmit Acquired Characters.

of the trained shepherd learn much more readily than do those from the untrained animal. No sportsman would think of paying a high price for a puppy, the mother of which was stupid and untrained. The same law applies, only with greater effect, to the human family.

Prenatal influences often largely control the hereditary tendencies. I have observed several cases in which the effects were almost phenomenal. At Strang, Nebraska, I was surprised, upon entering the C. B. & Q. Ry. station, to see a twelve-year-old girl selling tickets, checking baggage, receiving and sending telegraphic messages, dispatching trains, directing passengers and otherwise superintending the station. I asked for the station agent and was frankly informed by the child that *she* was the regularly employed agent. On further investigation I found that she had been in the employ of the company for some time, had complete charge of the passenger department at the place, received all moneys, kept the books, made all remittances, attended to all telegraphic communications and other business connected with the road. According to the road auditor she was one of the most efficient agents on the system. In a long article published in the auditor's report (copies of which may be secured) the auditor says: "Miss Walker has the best kept set of books on the division. If she keeps on she may some day be president of the road." I spent several hours in conversation with the child at different times and was amazed at the rapidity and self-composure with which she discharged her many duties. I ob-

A Born Station Agent.

served that in receiving or sending a message, she would converse freely on other subjects without any apparent inconvenience; while the endless questions of passengers, the clamor of checking baggage and the shouting of trainmen for orders did not disturb her in the least. *All seemed to be done as if by instinct.*

The case was so remarkable that I made a study of the family. The child resembled the father in his fixed characteristics, but in her marvelous gifts was a reproduction of his business before the initial of her life. The father had been a train dispatcher on one of the trunk lines out of Chicago for fifteen years prior to the birth of this child. His laborious tasks had seemingly concentrated all his forces in the one line; the child showed a peculiar aptitude for his work from infancy, and I believe she entered the employ of the company on a salary at the age of ten.

The Child of a Train Dispatcher

I have a friend in New York who was engaged in a sedentary occupation. For years he had taken but little bodily exercise and consequently was low in physical strength and energy. His little boy, born under these conditions, had a splendid brain and excelled in mathematics (the father was a bookkeeper) but was sadly wanting in physical development and vitality. His lower limbs were spindling, his chest narrow and his whole constitution weak. After my conversation with the father touching the possible cause he was determined to see what could be done by a little vigorous training on his part. He therefore took up systematic physical culture, putting

Effects of Physical Culture.

in an hour a day in a gymnasium for nearly two years, with the result that he gained 25 pounds of solid muscle, and, as he said, "twice as much energy"—becoming a well developed athlete. At the end of two years the initial of another life took place. This child, also a boy, had as good a brain as his older brother and a strong physique as well. He surprised his mother and greatly delighted his father when only a few months old by suspending his weight by his hands from a bar and doing numerous other feats that indicated superior muscular power. When the two entered school the elder was inclined to study beyond his strength, did not care for exercise or play and had to be driven from his books. The younger, although there were several years between them, handled his brother like a bag of bran, took an active part in all athletic sports, yet kept up his studies easily. The father, after seeing the unquestionable benefit that his younger child had derived from his own training, said to me: "I would give all I have in the world and five years of my life to have had my eldest son as well born as was his brother."

A Father's Regrets.

Since the peculiar tastes, talents and tendencies of each individual are inborn, the importance of having these inherited tendencies right cannot be overestimated. If the primary elements of the physical and mental constitutions are fixed before birth, it follows that, if the best results are to be obtained, the training should begin as early as possible and be as thorough as the case will allow. Some one has said: "Regeneration

Holmes on Prenatal Culture.

should proceed generation." Oliver Wendell Holmes used to say, "The training of a child should begin 200 years before its birth." Impracticable as this wise remark may seem, the training of every child *does begin* much further back than this.

Mr. Grant Allen remarks: "To prepare ourselves for the duties of maternity and paternity, by making ourselves as vigorous and healthful as we can be, is a duty that we owe to all our children unborn and to one another."

Parental Duty.

Herbert Spencer declares: "The question of acquired characters being transmissible is the most important question before the scientific world." Society has too long ignored the power of prenatal influences. Millions who might have been well born by proper antenatal training combine in their natures the worst elements of their parents. Holmes has aptly said: "Society finds that it is easier to hang a troublesome fellow, consign a soul to perdition, or save it by saying mass, than to blame itself, or take the proper effort for improvement."

Prenatal Influences too Long Ignored.

The importance of prenatal training is generally conceded. The necessity of intelligent procedure, system and order must be apparent to all thoughtful persons. Nature does nothing by chance. Throughout the whole realm of the universe all is order, system and law. Surely, an act so important, so vast, so far reaching, as the creation of a new life, should not be left to ignorance, chance or accident. Dr. John Cowan says: "Why is it that there is so much of plain, mediocre of mankind in the world? Why

Children Born of Blind Chance.

Cowan on Law and Order.

is it that where there is one success in life's endeavors, there are thousands of failures? Why is it that there is so much sin, misery, suffering and premature death, and so little, so very little, of genuine success and happiness? Why is there so much of wrong in life, and so little of the right? These are important questions, and yet easy of solution; for when it comes to be understood that not more than one child in perhaps ten thousand is brought into the world with the consent and loving desire of the parents, and that the other nine thousand nine hundred and ninety-nine children are endowed with the accumulated sins of the parents, is it any wonder that there is so much sin, sickness, drunkenness, suffering, licentiousness, murder, suicide and premature death, and so little of purity, chastity, success, goodness, happiness and long life in the world? The reformation of the world can never be accomplished, the millennium of purity, chastity and intense happiness can never reach this earth, except through cheerful obedience to prenatal laws. * * * It is a noticeable thing that in the ruling and guiding of this world there is absolutely nothing done by chance, from the growth of the smallest insect to that of the largest quadruped, from the falling of a sparrow to the death of a sinner or a Christian. * * * In the conception of a new soul, the mass of mankind observes no law, unless it be the law of chance. Out of the licentious, or incontinent actions of a husband's nature, conception, after a time, is discovered to have taken place. No preparation of body, mind or soul is made by either parent.

Why the Abnormal Prevails.

Many Observe no Law.

* * * A new soul is born into the world, a soul having for its inheritance all the essential qualities necessary for a puny, brief, and unsuccessful existence."

Dr. Cowan seemingly takes a very melancholy view of the subject. Fortunately, there is a brighter side to the picture. If his statement "That not more than one child in perhaps ten thousand is brought into the world with the consent and loving desire of the parents" was true, or nearly so, when he wrote, then the study of and obedience to the laws of heredity have greatly increased within the last quarter of a century. Today thousands of cultured parents make a careful study of prenatal culture and successfully apply its laws to the improvement of offspring. It has been my pleasure to study many children whose lives were planned for and their best interests carefully considered by both parents for months and even years before the initial of life.

Thoughtful Parents Study Heredity.

Prenatal Culture Practically Applied.

Recently a lady from the City of Mexico brought me her three children for study. The second one was so superior to the others that even the most casual observer would have noticed the difference. Being asked for the cause the lady said: "That is a Tokology child. I followed Mrs. Stockham's directions to the letter. Before her birth our circumstances were such that I was at liberty to do just as I pleased, and I devoted the period to the child. She has never been sick, is always sunny and cheerful, is easily first in her classes and has given me only pleasure from her birth. It is the regret of my life that I was not able to do as well by the others."

A Tokology Child.

A Born Orator.

The talented children of the Rev. Joseph Waldrop—a Baptist clergyman of the Pacific coast—are fine illustrations of what may be done by intelligent prenatal culture. The parents made a careful study of heredity and the laws of prenatal culture long before their first child was born. When their circumstances would permit they decided to have a child and began systematic preparation. It was their hearts' desire that their first child should be an orator; therefore, special training was taken in this direction by both parents. They not only studied expression and the elements of oratory, but made it a point to hear the best speakers within their reach. After due preparation and consecration, the new life was begun. During the period of gestation the mother continued her training. Their child, born under these conditions, is a natural orator. At the age of 13 she displayed exceptional talent, had a voice of unusual clearness and a highly responsive mind. Some years later they planned another life, and, as before, entered into systematic training with a definite purpose in view. The ideal this time was a musician and, as before, they did faithful work for soul growth in this direction, sparing neither time nor pains to give the mother every opportunity to hear the best musical artists in the country. When their "Jennie Lind" was born it was a boy; a boy born to fame and fortune. His musical talent has seldom, if ever, been surpassed by a child. At the age of five he entertained six thousand people at the Exposition Building in Portland, Oregon, playing about twenty musical instruments and

A Musical Prodigy.

reproducing at the first attempt simple melodies that he had heard but once.

Exceptional Memory of Names.

A professional man, a personal friend, had a very good memory except that he could not recall names. During his study of medicine it seemed impossible for him to master the technical terms of the text books. He found it absolutely necessary to take special training in memorizing names. During gestation his wife became interested in his studies and gave some time to memory culture. Their daughter born under these conditions was very much like the father, except that *her memory of names was far better than the average.* On being introduced to a large company of persons at an evening gathering, she experienced no difficulty in recalling the name of each person at the second meeting. In all her studies the memorizing of the names was a very easy task.

Practical Stiripiculture.

Up in the Michigan pineries, among the rocks and stumps there lived an illiterate farmer who was wiser in matters pertaining to prenatal culture than many who have enjoyed better advantages. Unlike most farmers instead of making a drudge of his wife and devoting all of his attention to raising fine stock he gave special attention to rearing a fine family. He and his wife shared the diversity of labor common to the farm but were careful not to exhaust themselves by over work. They were students of mind and knew how to stimulate, cultivate and restrain the several mental powers. Before the initial of each life and during antenatal development all the several elements of the mind were systemati-

cally trained with the result that the children were far superior to either parent. The parents in their humble way were justly proud of their children. All the five were hale and hearty and had never required the attendance of a physician. They were exceptionally apt in study and were seemingly well endowed in the feelings and moral sentiments. As I studied these little folks and observed their physical development, bright eyes and happy natures bubbling over with sunshine and gladness, I felt like taking the whole family along with me to show to the world what even simple minded parents may do by living in accordance with nature's laws.

Children Superior to Parents.

Illustrations of the effects of prenatal training might be multiplied indefinitely, but the foregoing are sufficient to indicate some of its possibilities. What one family, nay what many have done, others may do. All children might be, and should be, superior to their parents. If the laws of heredity and prenatal culture were studied and applied, each generation would be better born than the preceding one.

What Prenatal Culture Would Do.

The study of heredity should be popularized. The college, the pulpit, and the press should herald it. Children have rights that parents should recognize from the hour of inception. They have the right to be well born, and whoever denies them this right is guilty of a crime that nature will not let go unpunished. Parents have no more right to neglect or abuse a child prenatally than postnatally. Reformers and educators have much to say about early postnatal influences. Why not begin at the beginning?

Heredity Should be Popularized.

Public sentiment, custom and law forbid the neglect or abuse of children and compel parents to educate them. Why not apply these forces for the prenatal welfare of children? If parents are going to give the best of their lives and most of their earnings to rearing and educating a family, then how important it is to have the prenatal influences and training right, so that each child may have in its heredity the basis of physical strength, mental power and moral character.

CHAPTER XII.

PHYSICAL PREPARATION.

PRENATAL CULTURE—Or, *the law whereby the acquired and the transcient physical and mental characteristics of parents, particularly those that are most active for some time prior to the initial of a life, at the time of inception and in the mother during gestation are transmitted to offspring.*

Possibilities of Prenatal Culture.

The law of prenatal culture affords an illimitable means of improving the race. By it, the otherwise inevitable results arising from the operation of the fixed laws of heredity—whereby like creates like—may be greatly modified. By its intelligent application, all unfavorable conditions arising from the incompatibility of parents, their physical or mental weaknesses may be immeasurably improved. Prenatal culture is considered the most important factor of heredity; not that it is more potential than any, or all, other factors, but being subject to choice and volition, it is capable of the widest practical application and of producing most beneficial results.

Objects of Training.

The objects of prenatal training are: (1) to withhold from offspring any undesirable quality of body or mind, possessed by either parent, or the immediate ancestors; (2) to avoid all undesirable physical or mental conditions that might

be transmitted through the union of the parents; (3) to increase the desirable characteristics in both parents so that offspring may be as well endowed physically, mentally, and morally, as possible.

Self-Examination.

With these objects in view, every couple who contemplate parentage should make a thorough invoice of their physical, social and intellectual "stock in trade." They should note wherein they are lacking and in what, excessively strong. They should study their ancestry to learn what to avoid and what slumbering talents and virtues there are to be awakened. They should study their physical and mental constitutions to see wherein these are well adapted, and, therefore, apt to produce good results, or are too much alike and so pronounced that their union will be apt to prove unfavorable to offspring. Again, they should decide upon the time and season, and even upon the qualities they desire to have strongest in the offspring. With these questions settled, they should plan, and systematically carry out such physical, intellectual and moral training as will be conducive to the best results.

Deciding Upon the Objects in View.

Mutual Preparation.

Mutual desire for offspring and mutual preparation is highly important. It is very difficult for one parent to accomplish much without the hearty co-operation and complete sympathy of the other. Even during gestation, the father should increase, rather than relax his interest in mental and moral training. By making it a mutual labor of love, the mother will be enabled to so much more effectually impress the child with desirable qualities. If the father feels, when the new life is

begun, that his obligations for training are at an end, especially, if he becomes indifferent, the mother may become discouraged, or careless and the prenatal training be neglected, just at the time when it would be most potential for good.

The Time Required in Preparation.

The time required for prenatal training previous to the initial of life, depends largely upon the parents and their adaptability. Many are so afflicted physically, or mentally, that for the sake of posterity they should abstain from becoming parents at all; others less unfortunate, but who have some constitutional weakness, mental or moral defect, require years of systematic training if their children are to be even fairly well-born. Where parents possess a fair degree of physical strength, mental and moral vigor, and the adaptability is reasonably good, most excellent results may be obtained by a year or even less, of careful preparation. If there is any physical, or mental weakness, any abnormal propensity to be overcome, then more time is desirable. Again, some natures respond much more readily to training than do others, so it is impossible to lay down any definite rule except, that, *the more thorough the preparation the better.*

In succeeding chapters, I shall give some specific directions under the head of "Maternal Impressions" for prenatal culture that are applicable mainly to the period of gestation. In this and the following chapter, I desire to offer some suggestions calculated to aid parents in preparing themselves, physically, mentally and morally for

the creation of a new life. Most of the suggestions here given are quite as applicable to the mother during gestation as to the period of preparation.

Improving Adaptation.

One of the first things to be considered by those contemplating parentage, is their constitutional adaptability. As indicated in our chapter on "Parental Adaptation," a couple, each of whom is strong physically, mentally and morally—because of inadaptability—may be quite unfit to unite in the creation of a new life; therefore, if prospective parents are not quite well mated they should endeavor to improve their adaptability before becoming parents. If they are too much alike, or if both have some physical or mental peculiarity, too weak or abnormally strong, these conditions should be overcome by systematic training, so that the two natures may form the counterpart of each other and blend in offspring.

Importance of Nutrition.

Perhaps the most essential thing in physical culture, preparatory to parentage, is the development of strong digestive and nutritional powers. All authorities are agreed that lack of nutrition in the parents is one of the greatest causes of arrested growths, deformities and weak constitutions in offspring. Every farmer understands that poorly fed animals produce poor progeny; the same law applies with equal force to the human family. Many children are born with rickety, puny bodies and weak constitutions, solely because the parents were not well nourished when the germ and sperm cells were forming and also during embryonic development.

Few persons are well fed. Even in this land

A Nation of Dyspeptics.

of plenty many are but poorly nourished. We have the best, but make poor use of it. We subsist mainly upon foods that are highly stimulating, difficult to digest and lacking in nutritive power. The poor buy the coarse vegetables—that consist largely of water—because they get a larger quantity for their money; while the rich live on concentrated foods, condiments and sweets, that overheat or stimulate, but do not nourish. It is estimated that 75 per cent of the American people suffer more or less from indigestion.

Good Cooks are Scarce.

Good cooks are scarce. Thousands commit suicide at their own tables, and tens of thousands at the restaurants and boarding houses. No woman's education is complete, and no girl should think of getting married or assuming the duties of a home, until she has mastered the art of cooking. In this I do not mean the art of making pastry, preserves and fancy dishes (which in recent years has become a fad among fashionable young ladies), but the art of cooking plain foods so that they are at once wholesome, palatable and easy to digest. *Hygienic cooking in every home for two generations would substantially improve the race.*

Practical Dietetics.

The character and quantity of food, best suited to the requirements of different individuals is so varied that no definite rules can be laid down applicable to all. What agrees perfectly with one person may be wholly indigestable to another; each must select what agrees with his or her constitution. As a general rule the nearer all grains, fruits and vegetables are cooked separately and with little seasoning, the better, the more they are

complicated by mixing and seasoning or concentrated by extracting the cruder elements, the harder they are to digest.

No food should ever be fried. Everything should be cooked by steaming, boiling, broiling, roasting and baking. The frying pan is the best friend the doctors and undertakers ever had; it should never be used. Raw-fried potatoes, fried eggs, fried pork and beefsteak fried in hog's lard until it is "oil-tanned," are unfit to put in the stomach of any civilized man. Pickles, preserves, hot sauces, candies, sweets and pastries pervert the palate, sour the stomach and clog the liver, thereby making the user very susceptible to colds, catarrh, and kidney trouble. They are considered very bad for children, but are really no better for anyone.

Oil-Tanned Beefsteak.

The following suggestions, taken from my work, "Human Nature Explained," if faithfully adhered to, will enable anyone to strengthen the digestive functions. "Take plenty of time at the table. Be cheerful, mirthful and good natured while eating and during the hours of digestion. Never worry nor fret. Eat slowly, being careful to masticate and salivate thoroughly. Drink very little with the food, or for two hours after a meal. One cup of hot water, or weak tea or coffee, may be used at the close of the meal—the less tea and coffee, however, the better, even the cereal compounds are not desirable, because *any parched grain is constipating*. Eat sparingly of plain, wholesome, nutritious food, *never overload the stomach*. If an ounce of food is all that can be digested at one time, no more should be

Strengthening the Digestive Function.

taken. (A little food well digested will nourish the body much better than a large quantity partly digested; moreover, undigested food is sure to play havoc with the stomach, liver and kidneys.) Avoid every thing of an irritating or stimulating character; fermented or alcoholic drinks and tobacco in all forms. *Do not expect to cure dyspepsia, or kidney trouble while using tobacco.*

What to Eat.

Use very little pepper, mustard, vinegar, horse-radish, hot sauces, cold-slaugh, concentrated sweets, pastry, confectionery, butter, grease, fat, pork meats, sausage and fried steaks. Subsist mainly upon cereals, vegetables and fruits, using meat once a day. Keep the bowels open by a diet of whole wheat bread and plenty of ripe fruit. If there is a tendency to constipation, drink, drink abundantly of pure soft water before retiring and during the night. Never use pills, drugs or patent medicines for this trouble, a warm enema is better."

Respiration.

The respiratory power should be strong. If weak in either parent it should be strengthened before the inception of a new life. It is a fact well known to recruiting surgeons, that a soldier's power of endurance is determined largely by his chest measurement. *As men breathe so they live.* He who breathes most lives most, feels and enjoys most, endures the longest and accomplishes the most in life.

The Blood is the Life.

The blood is the life. Two things are essential for the formation of pure, rich blood: (1) wholesome food well digested; (2) free oxygenation. If the blood is pure and rich, then proper exercise is all that is necessary for the development of

strong bones, muscles, nerves, brain, mind and character. Few persons enjoy or accomplish what they might, if they would breathe more pure air. It is amazing to see how the mass of mankind, even when there is positively no occasion for it, shut out the fresh air, sleep, live and work in unventilated rooms, from which the oxygen has been exhausted, until the atmosphere is vile with the poisonous gases thrown off in respiration.

Unventilated theaters and churches are the incubators of disease. How strange that persons, who consider themselves refined and cleanly—who would not use a towel, napkin, or dish, that had been soiled by another—will go into an unventilated room, with all classes of people, and breathe over and over again, the foul breath and poisonous gases freighted with the fumes of tobacco, or alcohol, and pregnant with disease germs! Any attempt to raise a window by persons who appreciate the importance of pure air is usually met with frowns and rebukes from those who are afraid of "taking cold." The fact is, cold air in a closed room is viler than hot air, for when the room is thoroughly heated the poisonous gases rise. There are twenty diseases contracted and ten persons killed every winter by sleeping and living in foul air for every one that is injured by a draft or killed by exposure to pure air. The whole list of epidemics that scourge us every winter, and the score of spring ailments that have come to be considered inevitable are caused largely by living in overheated, unventilated rooms in winter time.

Poor Ventilation.

Why We Take Cold.

Incubators of Disease Germs.

In unventilated rooms disease germs breed and multiply. In unventilated rooms the blood of sleeping persons becomes sluggish through poor oxygenation, resulting in torpid liver and imperfect secretions. In overheated rooms the organism becomes accustomed to high temperature, so that atmospheric changes render the person liable to colds and congestions which pave the way for all the bacterial diseases.

Ailments Peculiar to Winter.

The winter season is as normal as the summer; therefore, if sickness is more prevalent then, it is because people do not live as nearly in accord with nature's laws. When we learn to keep our houses thrown open as fully in winter as in summer, to build more fire yet keep our homes, shops, factories, stores, offices, cars, halls, theaters and churches all thoroughly ventilated, so that the air is as pure inside as it is out, then, and not until then, will it be possible to prevent la-grippe, colds, coughs, sore throats, catarrh, pleurisy, quick consumption, measles, scarlet fever, smallpox, and the list of ailments peculiar to winter and spring.

Developing the Lungs.

Prospective parents should not only be very particular about having an abundance of fresh air, but should give special attention to developing the powers of respiration. Unless the lungs are very strong and the chest expansion fully three and a half inches, the following exercise should be taken two or more times each day: (1) have the clothing loose enough to give perfectly free action to the chest. Stand erect, throw the shoulders back, fill the chest as full as possible without straining, being careful to breathe through the nostrils only. Place a small tube—

like a pipe stem—in the mouth and force the air out through this tube with all the power possible; this will dilate the air cells to their greatest capacity and at the same time strengthen the muscles of the chest; (2) place the hands over different parts of the chest and then direct the expansion to that part, seeing how much the hand can be elevated by breathing. By repeating these exercises a number of times each day, the breathing power and chest expansion will increase rapidly. Consumption may be cured by these exercises if taken in its early stages. Even where the consumptive tendency is hereditary in the family, if deep breathing is habitually practiced for a number of months, before the inception of a new life, and by the mother during gestation, there is very little danger of the offspring suffering from weak lungs.

Breathing Exercises.

Plenty of exercise is essential, but overwork should be avoided by prospective parents. Persons of leisure frequently parent puny offspring because their inactive lives deplete the nerve forces and thereby weaken the functional powers of all the vital organs. On the other hand, many who toil with the brain or brawn, so exhaust their vital powers that it is impossible for them to parent strong, healthy children. Both extremes should be avoided.

Importance of Exercise.

Exercise to be conducive to the best results, should be of such a character as will call all of the anatomy into action. It should be taken daily and long enough to make rest a pleasure. If the back, the arms, the muscles of the chest, or any particular part is weak, it should receive special

Weak Members Should Be Strengthened.

training. By proper physical culture parents who have only a moderate degree of strength and vitality may endow their offspring with a comparatively strong constitution.

Personal Habits.

The personal habits of the prospective father should be carefully considered; if addicted to the use of opiates, alcoholic drinks, or tobacco in any form, he should give them up. The importance of this will be considered in a succeeding chapter. It is enough to say here that no self-respecting man, who has the slightest interest in the well-being of his offspring should think of parenting a child while addicted to the use of narcotics. If he is gluttonous, he should be temperate; not only for the sake of withholding an abnormal appetite from his child but that his own organization may be healthy and not inflamed by excessive carbon, nor stimulated by irritants.

Cleanliness.

"Cleanliness is next to Godliness." Habitual filthiness is not only unhealthy but most demoralizing. No man who is uncleanly need expect to have a pure mind, nor to give a decent inheritance to a child. The weekly, or semi-weekly, warm bath, should be a part of every person's religion. The morning sponge-bath, followed by a little brisk rubbing with the palms of the hands, is a luxury that should be enjoyed by all, save the extremely feeble or delicate.

Dangers of an Idle Moment.

An idle moment is a dangerous moment. The modern custom of loafing is the mother of bad habits. If a man has formed the habit of spending his evenings down town, standing around street corners, in pool rooms or club houses, he should learn to make better use of his spare time

before generating a new life. The tendency toward loafing may be as fully transmitted as any other acquired character.

The prospective mother requires possibly even more preparation for parentage than the father. Fortunately many excellent works bearing directly, or indirectly, upon this subject, have been published so that she who reads need not err, at least from ignorance. The subject of dress, while highly important, has been so fully discussed by hygienists and reformers as to require no comment here; moreover, most cultured women of today have the good sense and independence to dress during gestation in accordance with the demands of maternity rather than those of fashion. Some, however, do not realize the necessity and importance of dressing so as to give free action to the chest and abdominal muscles for a few months before the beginning of maternity. If the prospective mother is accustomed to wearing a corset, or suspending the weight of her skirts from the waist, she should abandon the former, wear all garments comfortably loose and suspend their weight from the shoulders only. If she is nervous and lacking in self control, a proper diet, an abundance of fresh air, carefully directed physical culture and seven or eight hours of good sound sleep every night in a room with open windows will tend to restore the nerves to a normal condition and give her the self control essential to the proper performance of the maternal function.

The Mother's Preparation.

The Matter of Dress.

Physical Culture.

Social dissipation should be avoided. If a mother is overburdened with social duties, or

Social Dissipation.

inclined to give herself up to balls, parties and other fashionable affairs that exhaust her nerve forces, she certainly needs to change her order of life. The children of society women are seldom, if ever, well-born either physically, mentally or morally. No woman who appreciates, even in a slight degree, the duties and privileges of maternity, will give herself over to the frivolities of society, or enter upon the performance of this sacred function without proper physical preparation.

Children of Society Women.

The Creative Principle.

The most essential thing in the physical preparation for parenthood, is the development and control of the powers of fecundation. If either parent is naturally weak, or has exhausted this function, it should be strengthened before the inception of a new life. The development of this power in the prospective mother is often necessary. Many young women instead of being taught how to direct their femininity to the development of noble womanhood are urged to suppress it, or are sent to seminaries for young ladies until the sex attribute is so dwarfed or perverted as to destroy their personal magnetism and partly disqualify them for motherhood.

To Increase Virility.

Where the sex power is weak or deficient in either parent it may be strengthened by hygienic living and the proper expression of the affections. The law of continence best for all at all times is especially commendable during the period of preparation. (1) Because it enables both parents to regain their virility; (2) It augments their affections for each other, and tends to establish a high degree of harmony; (3) It is essential in

order to withhold a sensual inheritance from the child; and finally, since absolute continence and chastity should be maintained throughout gestation, it is well for parents to learn the lesson of self control before the initial of the new life.

It is stated upon good authority, that Sir Isaac Newton was conceived after two years of enforced continence. The exemplary life, spotless chastity and towering genius of this eminent philosopher testify to his splendid inheritance. Many are indebted to a like cause for their superior qualities.

Sir Isaac Newton.

At Grand Rapids, Michigan, I made a careful study of a very superior child. She not only had a good form, but her muscles were firm, giving her the grace and bearing of an athlete. She was pretty, highly magnetic, and so far above the average as to attract attention wherever she went. I first noticed her intellectual face in my audience of over a thousand people. Her parents were good people but not much above the average. The father told me that for three years after marriage he and his wife were most delightfully happy and their affections comparatively chaste. They had planned this little life, and because of their sedentary occupation, had both taken physical training for one year before the inception. They had lived hygenically in all ways. The child was conceived when both parents were hale, vigorous and magnetic. During gestation, maternity was respected and perfect continence maintained, the mother continuing her physical training for the first four months. Before inception, as well as during gestation, the mother gave

A Well-born Child.

much attention to elocution and art. The father was an artist. The girl excelled in her school studies, but was especially good in music and art. She was highly dramatic, graceful, self-possessed and ladylike. *She was the embodiment of the physical, mental, artistic and moral training taken by her parents prior to her birth—an exceptionally, but intentionally, well born child.*

CHAPTER XIII.

MENTAL PREPARATION.

In the preceding chapter we considered some of the more essential things in physical preparation for parenthood; in this chapter I desire to present a few practical suggestions for cultivating and restraining the principal elements of mind and character.

Preparation for Parenthood.

In preparing for the advent of a new life, prospective parents should take up such lines of physical, mental and moral training as are best calculated to produce the desired results. If possible they should begin at least a year before inception and continue until the birth of the child. The mental training should be thorough. The propensities should be brought under control and subjected to the intellect, will and moral sentiments. The affections should be strengthened and purified. Self respect, dignity of character and some worthy ambition should be cultivated. The intellectual and esthetic powers should be trained so as to give keenness of perception, a reliable memory and a lively imagination. And, most of all, the moral and religious sentiments should be thoroughly awakened and vigorously exercised, so that honesty, reverence, goodness and kindness may become the ruling elements of the new soul.

What Parents Should Cultivate.

When there is cause to fear undesirable latent

Opposing Evil Tendencies.

powers in either parent that might affect the offspring, special training should be directed to overcome them. For instance, if there has been drunkenness in the grandparents on one or both sides, the prospective parents should be temperate, abstain from all narcotics, and cultivate a mental state of opposition to intemperance. In like manner, dishonesty, cruelty, profligacy, licentiousness or any other undesirable trait that is known to have been manifest in the lives of the immediate ancestors should be guarded against by a systematic training in the opposite direction.

Unfavorable Combinations.

When any mental or moral power is very strong or very weak in both parents it is apt to be greatly exaggerated in their offspring; therefore, special training should be directed to overcome or counteract this tendency. To illustrate: suppose both parents are firm and positive yet not so much so as to make it a great fault in either; if these qualities are kept *active* by continual opposition, the offspring are apt to be abnormally willful and stubborn. Whereas, if both parents avoid opposition or contention and cultivate a more yielding, passive spirit; the offspring may have even less firmness and obstinacy than either parent.

The Training Required.

In each individual the various powers of mind exist in different degrees of strength, so that in prenatal training, both in parental preparation and during gestation, some qualities require far more training than others. Those that are very weak in either parent, should be assiduously cultivated; those moderately strong, require less training; while powers that are very strong, may even need restraining. The object is to establish a harmon-

ious, strong, *evenly-balanced* nature. Some natures are very slow to respond, and change with difficulty; with such persons the training should be long and thorough. Others are very responsive and susceptible and readily take on new conditions; such require less training to produce a given effect. This difference is especially noticeable during gestation. Some mothers are highly susceptible to external impressions, while others are almost insulated from the effects of environment.

Susceptibility Varies.

Genius is abnormal. Lombroso in his studies of men of genius finds that they are nearly all more or less unbalanced, neurotic, and given to extremes. Many of the world's greatest thinkers have been subject to hallucinations, dementia, monomania, megalomania, chorea, epilepsy or other morbid conditions.

Genius is Abnormal.

Genius is hardly desirable. Generally speaking, a well balanced mind is better than a single talent. Special genius for a given pursuit—great natural talent for music, art, invention, oratory, etc.—is almost invariably accompanied by corresponding weaknesses in other directions. It would seem that all the mental power was being expressed through a few faculties, thereby greatly augmenting them, but robbing the others. It is not unlike the results produced by the horticulturist who trims his trees closely and knocks off three-fourths of the blossoms in order that the remaining fourth may produce exceptionally fine fruit. He sacrifices quantity for quality.

A Well-Balanced Mind Best.

I am not an advocate of the law of genius, nor do I advise parents to attempt to produce special

super-normal powers in their offspring. If, however, parents desire to endow their children with any particular taste, or talent, they should concentrate all their forces upon such studies as are calculated to produce the desired results. They should select some quality in which both have a fair degree of natural talent. It is irrational for parents to attempt to make a genius of their child in a direction in which they are both deficient. By selecting something in keeping with their own natures, then holding the other powers of mind comparatively passive, and assiduously cultivating the one talent, it is possible to produce remarkable results. The prenatal history of a very large number of the world's most noted men and women of genius, as given by Lombroso, indicates that they were the product of the concentration of the powers of their parents in a special line. Of course, other conditions, such as health, strength of constitution, sexual power and general mental vigor, must all be favorable if any exceptionally rare mentality is to be produced by specific training.

The Law of Genius.

It is a law of mind that like excites like. Prospective parents, therefore, will be greatly helped in their mental training by studying similar subjects. The expression of love excites love; kindness, kindness; the esthetic, the esthetic; but, unfortunately, the same law applies with equal force to undesirable qualities. Firmness excites firmness; temper arouses temper; and a disagreeable, fault-finding spirit in one parent is apt to induce the same in the other. Both, therefore, should strive to be agreeable, but, if either is otherwise,

Like Excites Like.

the other should not only refuse to respond in like spirit, but reflect the opposite. In this way undesirable qualities gradually become weaker, desirable ones become stronger, and harmony is maintained. The old saying, "It takes two to make a quarrel," is not truer than its antithesis, "It takes two to make a happy home."

The Secret of Domestic Harmony.

The basis of a successful life is physical courage, energy and aggressiveness. When these qualities are deficient and the deficiency is not the result of physical weakness they may be improved, (1) by such a regime of living as will relieve the system from an excess of adipose matter, which tends to make one sluggish and lazy, (2) by spending a few hours each day at hard work, (3) by striving constantly to feel vigorous and active, by willing to be aggressive. Where the energies are too strong, so that restraint is required, a more passive, inactive life should be adopted. I have observed frequently that children born while the parents are very active are far more energetic than those born when the parents were living a life of ease. When both parents are extremely aggressive and active the children are nearly sure to be bundles of nervous activity, to go pell-mell into everything and wear out before they are thirty, or else are sadly wanting in energy —seemingly born tired and never getting fully rested. These opposite results are no doubt due to the fact that in one case the parents were highly active, but had not exhausted their forces; while in the other, partial or complete exhaustion in the parents, particularly in the mother during gestation, robbed the offspring of all physical energy.

Force of Character.

Opposite Results from Overwork.

To Improve the Financiering Instinct.

Business enterprise, economy and frugality are essential traits of character. Persons lacking in these qualities seldom make a success in life. The commercial spirit may be cultivated: (1) by giving special attention to the ways and means of making money; by thinking out and planning various schemes for the honest accumulation of property; by studying the lives of financiers and watching the business turns made by successful men in various lines of commerce. (2) By counting the costs and losses of every day and keeping a strict account of all expenses; by being rigidly economical; by counting the money often and repeatedly affirming to the inner self, "I will get something ahead." "I will make more than my expenses this year." "I will be financially independent."

Results of Training.

If proper training is continued for a year prior to the initial of life *and in the mother during* gestation—even though both parents are very deficient in this quality—their offspring will usually be economical, and manifest not only a desire, but some ability for making money. Some years ago I examined a little boy whose parents were poor, but who were forced through circumstances to put these suggestions into actual practice. Their son at the age of ten showed marked ability in making money. He was always getting something ahead. He would turn everything that had the slightest value into cash and save every cent. I asked the lad if he intended to stay on the farm when he became a man. "No sir!" he replied. "I am going to town. I am going to

A Boy's Ambition.

keep store or go into some kind of business where I can make lots of money."

When the acquisitive instinct is very strong it frequently makes one extremely selfish, close and miserly. There is a tendency to devote all the energies and talents to making money. This necessarily prevents the development of the better nature. To restrain this tendency one should make financiering a secondary thought in life and give more attention to other things. He should cultivate a liberal, charitable spirit and repeatedly affirm a willingness to give and forgive; to sacrifice self for a worthy cause or the happiness of others. By holding mental pictures of liberality in the mind and *practicing them in the life;* by diverting the attention from all selfish things to things of an esthetic, intellectual, or religious, character; by fostering continually a spirit of kindness toward all, and ignoring the demands of the propensities, prospective parents may withhold to a very marked extent the monster of selfishness from their offspring.

Covetousness.

Witholding Selfishness from Offspring.

The prospective father should be honest in his business relations.

Business sagacity, when carried to the point of deception in the father often becomes trickery and crime in his son. I have observed that when a man's business requires deception very frequently his offspring manifest an inclination to follow dishonest methods of making money.

Trickery in Business.

A business man who was financially embarrassed, to avoid a crash and social ostracism forged a draft at a bank where he had been signing clerk. The forgery was repeated several

Effects of a Father's Forgery.

times within three years without detection. When the crisis was passed the money was surreptitiously returned. During the time of his crime a bright little boy blessed his home, who very early in life developed into a thief. He might almost have been called a kleptomaniac, for he would steal even when he knew that he would be punished for it. A term at the reform school failed to cure him. When he was finally lodged in prison for forgery, the father broke down in the presence of the child's mother and confessed his crime. The reform schools and jails of the country contain many such sad examples.

Domestic Harmony.

If children are to be well born domestic harmony must be maintained. If the prospective mother is repeatedly worried or irritated, if there is wrangling or lack of sympathy, the offspring are likely to be nervous, peevish, quick tempered and sadly wanting in the happy, harmonious traits that usually characterize the well born. Parents who would improve their offspring should study each other's nature and strive in all ways to conform to the requirements, likes and dislikes of the companion. By the constant expression of love and kindness, not only when all is well, but when things go wrong, even natures that are very incompatible may become fairly harmonious.

A Husband's Kindness.

Perfect harmony is especially desirable during gestation. Few things are more unfavorable for both mother and child than continual discord while the little life is forming. If there is ever a time in a woman's life when her soul longs for (nay, seemingly must have) a liberal expres-

sion of a husband's tender affections, it is during the period of maternity. Little acts of kindness and gentle words of sympathy or love are the very essence of life to her soul; they are flaming rubies and sparkling diamonds to her maternal crown, every one of which will reappear in the happy face and loving eyes of her babe.

Parental Affection.

Parental affection is the Guardian Angel of the young life, an instinct almost divine. No feeling common to animal and man is more elevating, ennobling or worthy of assiduous training. Henry Drummond, in his "Ascent of Man," has shown that the parental instinct is the source of all the higher virtues in man. Parental love is the breath of life to offspring. Every child to be well-born should be the product of a yearning parental affection; *a longing to have children should precede the beginning of the new life.*

Children of Love.

During the period of gestation both father and mother should love the developing child with all the tenderness that they will give to it when it is a romping, prattling cherub. The child's beginning should be caused by this instinct; its embryonic period should be fed by it, then its post-natal life, youth and maturity will be marked by tender affections and a kindly spirit.

Unaffectionate Children.

Children that are not loved before their birth are seldom affectionate, companionable or agreeable. A most excellent lady came to me with her child, complaining that it was cold, unloving and seemingly had no appreciation for her affections. She assured me that she was very fond of the child, but could excite no response in its nature and apprehended that as the child

grew up she would have no strong bond of affection with which to control its life. I asked her if the child was desired and tenderly loved before it was born. She replied, "No, I can not say that it was; really my husband and I did not care to raise a family, and not until the period of gestation was well nigh over could I reconcile myself to becoming a mother. It was such a disappointment to us that I almost formed a dislike for the intruder. Of course I knew that the child was not to blame for its existence, but still I cannot say that I ever loved it until after its birth; but O my! it just seems to me now that I could give my life for it." In this confession she undoubtedly revealed the cause of her child's cold, indifferent nature. I have met many like cases, but never have I heard such a complaint from a mother whose children were desired by both parents and fondly loved during the prenatal period. Too much emphasis cannot be placed upon this subject. *Filial affection in children is the reflection of parental love in parents.*

A Mother's Disappointment.

Source of Filial Affection.

Self-respect and some worthy ambition should be interwoven into the life of every child. No man ever rises above his ideals. Self-respect is the basis of character. A low estimation of one's possibilities means certain defeat. *Every man who wins must believe in himself;* must have an ambition to rise; must feel that time and opportunity are all he needs to enable him to achieve his ideals.

Self-Respect and Ambition.

To cultivate these attributes one should ever hold in mind some high ideal, some worthy ambition; then strive to attain it,—to bring the

real up to the ideal. He should repeatedly affirm to the inner self, "I am honorable." "I will, I do respect myself." "Whatever is unworthy or ignoble is beneath me." "I never do, I never will stoop to what is low, small, dishonest or disreputable." "I am determined to excel." "I will rise." "My life shall command the respect of my own conscience, of my neighbors, of my God."

Suggestions for Strengthening the Character.

No matter what may be the calling in life, whether the parents are engaged in some menial service, at some mechanical art, in business, or in professional life, the same law is applicable to all. Let the street grader excel in placing the cobble stones; the gardener with his vegetables; the business and professional man in their chosen vocation; each may raise the standard of his proficiency and bless his offspring by cultivating his own self-respect and a worthy ambition. I have observed that the children of army officers, college presidents, school superintendents and others who occupy places of authority, have as a rule, much better self-respect and more self-confidence and tendency to command than have those born from parents in whom these qualities are not especially exercised.

Power of High Ideals.

Children of Superintendents.

Some mechanical ingenuity is required in every life. To be born as some are, so awkward that they find it difficult to do anything requiring the slightest mechanical tact is to say the least very annoying. It is not necessary nor even desirable, that all children be endowed with great natural mechanical ability; but where this power is sadly deficient in one or both parents, it

Mechanical Ingenuity.

should be cultivated. To do this it is well to devote a little time each day to planning, drafting, drawing, tool-using, building, making, cutting, fitting or the consideration of mechanics, machinery, architecture, literary construction, etc. If the parents will study these things, and especially, if the mother will continue the practice of them during pregnancy, the child's natural mechanical ingenuity will usually be superior to that of its parents.

Inventive Genius.

Inventive genius and creative fancy are the gifts of the few. Many who pass for inventors really have but little originality. They have the mechanical ingenuity to put things together and thus produce new combinations from the old; but originality of conception and design is rare. No power of mind is more desirable. Inventive genius is one of the greatest, if not the greatest, factor in the development of civilization. Take out of the world the inventions of Archimedes, Gutenberg, Fulton, Stephenson, Davy, Daguerre, Morse, Watt, Whitney, Arkwright, Edison, Tesla, Bell and Marconi, and the business, commercial, social, educational, and even the religious world would be at a stand-still. There is scarcely a thing that we do that is not dependent upon some one or more of the great inventions.

To Increase Inventive Power.

All parents should strive to increase inventive power in their offspring. Not all, to be sure, should expect, or even attempt, to produce a Fulton or an Edison, but all should think, study, originate, strive to create, to get new ideas, to work old patterns into new designs, to plan ways

and means to accomplish desired ends in mechanics, business, books, science, and art.

If prospective parents will habitually exercise the reasoning and inventive powers, especially if the mother will give attention to logic, philosophy, mechanics and the relation of cause to effect during the latter part of the maternal period, usually the offspring will have a fair degree of inventive talent and originality, even where these qualities are deficient in the parents. When there is considerable natural talent or where there are latent inventive powers, constant training on the part of the parents will usually give the offspring exceptional powers in this direction.

Originality Improved.

To illustrate: A man who came from an inventive family, who was not a mechanic, undertook to produce a mechanical invention, and worked on it for two years prior to the birth of his son. During gestation the mother became much interested in the invention and entered heartily into the study with him. The boy born under these circumstances began his inventions before the age of ten. At twenty-five he had produced over twenty original inventions and double as many improvements, several of which have paid well. That this inventive genius and originality of mind were largely the result of prenatal training is proved by the fact that the older children show very little mechanical ingenuity and scarcely a trace of originality, while children born after the inventive son, show more inventive talent than the older ones, but have

The Heredity of an Inventor.

not the inventive power of the one who received the special prenatal training.

Art and Music.

The artistic and musical powers are the decorators, finishers, refiners and beautifiers of the soul. Art and music are no longer luxuries, but form an integral part of eery well rounded character. Habitual exercise *with a spirit to excel* is all that is necessary in the prenatal training of these powers. An occasional recital, the singing of a few songs, a half hour at the piano or the easel will not make the child an elocutionist, a prima donna, or an artist. What is done simply in a purposeless, mechanical way by the mother during gestation has very little, if any, effect upon her child; but whatever she enters into with all her soul, so that it becomes a part of her subjective mind and subconscious life, will have its effects upon the child.

Indifferent Mentation Ineffectual.

The Perceptive Faculties.

The perceptive faculties form the basis of the objective mind. The five senses are the mediums through which they take cognizance of the outer world. The strength of these faculties is the measure of one's ability to learn objectively; the importance of cultivating them, therefore, needs no comment. *The mind is the standard of the man.*

Cultivating Perceptive Power.

The following suggestions, if put into practice, will enable any one to greatly improve his perceptive power. (1) Concentrate the mind upon one thing at a time. Give it the undivided attention and take definite and detailed account of all its properties. For instance, if the perception is by observation in the study, say, of a picture, the student should note carefully the

individuality, locality and size of every distinct part; also the form, color, order of arrangement, number and variety, so that a perfect image is made upon the mind. If the perception is by any of the other senses the same rule applies. (2) Habitually train the mind to notice sharply every message brought in by the senses. (3) Frequently affirm to self, "I will be, I am keen, sharp, quick and accurate in perception." "I will see whatever is worth seeing." "I will hear and distinguish every word and tone." "I will notice every message that comes from my senses and have a definite concept of everything."

Born Dullards.

I have observed a number of children who in early life showed a very marked deficiency in perceptive power. Many of these little folks had good minds in other ways, but seemed incapable of objective learning. That is, they were thoughtful, would talk intelligently and ask questions that no one could answer; but when it came to learning a thing from a book they were dullards. A boy of this type will often lose his hat or one of his playthings and call for his mother to help him find it, when it is right before his eyes. Teachers complain of such children because they do not learn as other children and will not give attention.

Why Some are Slow to Learn.

The frequency of such cases led me some years ago to look for causes, with the result that I have talked with a number of mothers who had such children. In several instances I learned that the mother had spent much of her period in meditating or reflecting, instead of in reading or observing with the result that her child

was endowed with a meditative, thoughtful turn of mind; but was highly impractical, a poor observer, and learned with great difficulty.

Effects of Culture.

It has long been observed that children born of studious parents learned much more readily than do those born of parents whose vocations in life require but little activity of the intellectual faculties. So clearly marked is this difference that any close observer of human nature experiences but little difficulty, on going into a school room, in selecting the children that come from homes of culture.

Tommy and His Mother.

There is at least a suggestion in the brief dialogue between Tommy Brown and his mother. As Tommy was dull in his studies and was being severely criticised by his mother for not keeping up with his classes and learning as readily as did Willie Jones, to which Tommy replied, "Yes, I know I am always behind, but you must remember, mother, that Willie Jones has very clever parents."

Memory Defined.

Memory is the power of mind whereby each primary element, feeling, faculty and sentiment retains its impression and experiences. Recollection is the faculty of mind that calls forth the slumbering images from the several storerooms of memory and repeats them as conscious thoughts, thereby reproducing former experiences, images, impulses, thoughts, facts and knowledge.

The power of recollection depends largely upon the clearness and definiteness of perception, or, as some one has said, "The measure of attention is the measure of memory." This is literally

true of memory, but it is not wholly so of recollection. The power to recall depends primarily upon a specific center in the brain, and secondarily upon the various powers of perception. As knowledge gained in any way, whether by intuition, experience, perception, or reason—in the schoolroom or out of it—has value to man *only in so far as he is able to recall it; his power of recollection becomes the measure of his education.*

The Power of Recollection.

In recent years a great number of systems have been invented for cultivating and strengthening the memory. Most of them, however, are more theoretical than practical. Many students who have paid extravagant prices to secure an "infallible memory," have found themselves like the victim who, when asked about the success of his system, said: "The system is a great success; by it a man can recall everything he has ever read or known, but for the life of me I cannot remember the system."

Systems of Memory Culture.

There are no short cuts to an infallible memory. Knowing how to employ the various faculties of the mind is of great value and a proper system of memory training is certainly helpful, but the improvement of the memory *requires brain building and the training of all the intellectual powers to co-ordinate action.*

Memory Requires Brain Building.

To strengthen the memory: (1) The blood should be pure and the vital functions strong, so that the brain may be well supplied with building material. (2) Concentrate the entire attention upon the subject in hand. Notice in detail the specific property of things. In other

Improving the Memory.

words *get a clear, definite and vivid picture of the experience, thing, truth, fact or idea to be remembered.* (3) Repeat the mental images over and over, reproducing in detail every part of the original concept, saying to yourself, "I will not forget that." "I will remember this and that particular thing." "I will recall the entire image in all its former perfection."

Specific Memories Vary.

The student who gives attention to the training of memory and recollection will soon find that he has a good memory of some things, but not of others, and that he needs much more training in some lines than in others. For instance, the memory of faces and places may be excellent, but the memory of names very poor. In such a case a good way is to practice naming everything as you see it. Call every person you meet by name. Place the names you would recall upon the furniture and things about the room, and soon the sight of the thing will recall the name. In like manner, by associating whatever is difficult to recall with something that is easily recalled the memory of the former will be strengthened.

If prospective parents will make a practice of memory culture, for even a few months prior to the inception of life, and the mother continues the training during the latter part of gestation, they will usually be repaid by seeing their child well endowed with this supreme faculty of mind.

Laughter is Invigorating.

A jolly, hopeful, optimistic turn of mind is one of the richest legacies ever bequeathed to offspring; whily a gloomy, foreboding disposition is a sad misfortune. Modern psychology

explains why a happy, trusting mood promotes and strengthens, while a morose and discouraged mental state retards and weakens every vital function and mental power.

Every one should cultivate a happy, trusting, hopeful disposition. Even when there is much to discourage one there is always a bright side. A great deal of the care, worry, chafing and fretting of life is either entirely unnecessary or is wholly the result of selfishness. We often worry over imaginary evils that never materialize, or because we cannot have just what we wish, when really, if we only thought so, we might be fully as happy without it.

Cultivating Hope and Gladness.

The influence of parental worrying is too often plainly written in the face and disposition of offspring. Many fretful, peevish, never-to-be satisfied children simply reflect the maternal states prior to their birth. In San Francisco I met a lady who had two children that were the direct opposites of each other. One was the dark cloud, the other the "rising sun." Her first child was born when she and her husband were struggling to get rich, yet much discouraged by reverses in business. During maternity she became very gloomy, and worried much because of the prospect of this additional burden and expense. Before the beginning of the second child's life she and her husband had decided that a quiet little home, a moderate income and more time for enjoyment and soul culture were better than great riches and its cares. Her second child was desired by both parents, and the mother spent a very happy season, attending the better class of

Effects of Worrying.

entertainments and enjoying life greatly. She assured me that her younger child, then five years old, had never given her as much trouble during its entire life as the other one had each three months of its existence.

The Burden of Care.

No amount of money, no condition of life, will justify prospective parents in living in a worried or gloomy state of mind. If care and anxiety must be borne during the maternal period the father should bear them and thus relieve his wife of every possible burden. If this cannot be done in the home, it is better that she go away and visit among sensible relatives or friends who will appreciate her condition and not over burden her with company, but leave her free to follow her own sweet will.

Honest Men Wanted.

"An honest man is the noblest work of God." Deception is the universal sin of the race. It robs youth of its innocence, love of its loyalty, marriage of its sanctity, friendship of its fidelity, business of its stability and religion of its virtue. The paramount need of the world today is *moral conviction*: men and women who are honest, who have the moral courage to stand by what they know to be right, and who dare to be true even in the face of opposition. The *one thing needed in the solution of all the great problems that confront civilization is more honest men.*

Honesty may be Inborn.

To bring a child into the world devoid of conscience is not only a crime against its nature and against humanity, but a sin against God. To have interwoven into every fiber of one's being the love of right and truth is a blessing incom-

parable. To have the "still small voice" strong and imperative in its demands means self control, honor, virtue and nobility of character. Pity the parents who are endeavoring to direct children into whose very souls have been interwoven the threads of deception.

The tendency toward deception is transmissible. Lying, like gambling and thieving, runs through families. I once studied a family in which the mother was an inveterate prevaricator. She would tell whatever seemed most expedient and seemingly had no conscientious scruples in so doing. The father was comparatively honest. Of the seven children, one daughter closely resembled the father and was very conscientious; none of the other six could be relied upon. All persons of wide experience have observed like cases.

Lying a Family Trait.

A mother, who was engaged in an agency business in which deception greatly multiplied sales, came to me much worried because her little girl born under these circumstances, was so deceitful that she could place no confidence in her, while her children born before she entered upon this commercial career were comparatively honest.

A Mother's Experience.

It behooves prospective parents to be honest. Honest with each other, not simply in conduct, but in character. In addition to being honest in thought, word and deed, for the benefit of their own souls, and for the inheritance of their offspring as well, they should put the suggestion of honesty into the subjective mind. "I am honest." "I do not practice deception." "I will

Cultivating Conscience.

be loyal under all circumstances." "Justice shall be expressed in every act of mine." "I am a true man." "I love the good, the true, the God-like." "I am a child of a God of justice, and, as his child, my life shall and does express the will of the Father."

A Dishonest Success.

If the father's business or the mother's social obligations are of such a character as to require deception, a change is desirable. A dishonest success, even though it accumulate millions, is a tremendous failure. If prospective parents cannot make a living without practicing deception, they had better change, even at tremendous sacrifice, than to continue thus and stamp dishonesty upon their children. *Better be a beggar and the father of an honest boy than a millionaire and the father of a criminal.*

Woman's Greatest Gift to the World.

During gestation, particularly during the last two months, the mother should repeat the foregoing suggestions to her own soul and strive to impress them upon her child. If she is rigidly honest and will let her soul go forth in earnest prayer to God that these principles may become embodied in the little life, she will give to the world the richest legacy ever bestowed by woman —*an honest man.*

Kindness.

Kindness is the most divine virtue of the human soul. Brotherly love, with kindness toward all and malice toward none, is the cream of all religion, the opponent of all selfishness, the basis of altruism, the elevating principle in civilization. In proportion as men express this virtue in their thought and conduct do they become like the man of Galilee. The measure of a man's

love for humanity—not for his friends simply, his church, his party, his nation; but for his enemies and the people of every land, is the measure of his religion. Altruism as generally considered today is but a higher form of egoism, but another mode of the "struggle for existence" in which a class co-operate in the struggle; but altruism in its broader sense includes the brotherly co-operation of all nations—nay, I may say all life, from insect to divinity.

The Measure of a Man's Religion.

Altruism.

To cultivate the spirit of kindness three things are essential: (1) Avoid all harsh expressions, cruelty, selfishness and severity. If it is necessary to punish a disobedient child or animal, do it in the spirit of kindness, but never under the influence of anger or revenge. (2) Strive to be good, tender and kind toward everything and everybody. The farmer or stock raiser in being kind to the animals under his care develops his own soul and may implant this supreme virtue in the life of his child. (3) Repeatedly affirm to the inner self, "I am always kind." "I will not cause another needless pain." "I will try to make some one happy today." "If my competitor wrongs me, I will do him a kindness in return." "I will not be cruel or severe to any one." "I will gladden the home by my presence." "I will make the children rejoice at my coming." "Wherever I go, there kindness and goodness shall be expressed." "I will not be selfish and greedy of power." "I will rejoice at my brother's prosperity, for we are all of one family, and his gain is my gain; I will sympathize with him and aid him in his hours of ad-

To Cultivate Kindness.

Suggestions for Soul Growth.

versity, for his loss is my loss." "I will shed the light of kindness and take the balm of human sympathy wherever I go, making glad the hearts of men."

Reverence and Faith.

Reverence for God, for old age, for superiors, for law, for things sacred and faith in the good, the pure, humanity and futurity, are indispensable to the well-being of society, the advancement of humanity and the conduct of the individual. Show me a man without reverence for gray hairs, law and things sacred, without faith in his fellow man or God, and I will show you a villain, if not a criminal.

Reverence Essential to Government.

The absence of true reverence and the lack of faith are among the greatest problems, not only of the Church, but of the State. If there is no reverence for law, then the laws of the state become impotent except as they are enforced against the offender, but their enforcement is too late to prevent the evil conduct. In proportion as the moral sentiments are developed in the race, in proportion as men come to revere law and divinity and have faith in God and man, in that same degree does civilization mount upward and the life of the individual man become improved.

Great Men Believe in God.

Not all truly great men have been religious in the generally accepted use of the term; but all truly great men have been reverential, expressing sublime faith in man, in nature, in ultimate justice, and the final outworking of unerring law to give the greatest good to the greatest number. Religion is not a tradition, not a doctrine, not a book. It is the expression of God's love in the souls of men. It is not so much a question

of believing, as one of living. Whoever lives the Godly life will come to know that God is. Whoever becomes honest, pure, and upright in character will come to believe in himself; in proportion as he does so, *will he have faith in his fellow man.*

Basis of Confidence.

The cultivation of reverence and faith requires their daily, nay, hourly expression. Prospective parents, even more than all others, should open the windows of the soul heavenward that the light from above may fall upon them. They should show due respect for whatever is worthy and cultivate an abiding faith in each other, in humanity, in nature and in nature's God. They should let their souls go out in worship, prayer and adoration to the Infinite Being. It is serious business this, starting a soul voyaging toward eternity's shore!

Letting in the Light.

The Galilean prophet made faith the dynamic power of the spirit, the illimitable force of the unseen. Its exercise on the part of prospective parents will not only lift them above the many little cares and worries incident to parentage, but will endow their child with this supreme psychic power.

Faith a Dynamic Power.

Among the suggestions helpful to the cultivation of reverence and faith are these: "I believe in God." "He is ever-present." *"Divinity is here."* "I live and move in Him, from Him I draw my life." "My soul is continually filled with His spirit." "I am free from all the baser appetites, *for I am at one with God."* "I shall be, I am holy, because He is holy; my faith has made me so." "I have all faith in men, because they

To Improve Reverence and Faith.

are God's children." "Even as God has trusted me, although I often betrayed Him, so will I trust my fellow men, even though they deceive me, knowing that they will finally come to love the better way." "I will, I do *have faith in God's word and the teachings of Jesus Christ.*"

Goodness in a Child's Face.

What an inspiration it is to look into the face of a child and see goodness written there! How easy it is to guide a child who has a natural reverence for its parents, for law and order! How difficult to control one that has no respect for God or man!

Children of Light.

I recall with pleasure many children who along with their romp and glee were always kind and reverential, who lisped His name in prayer as naturally as they laughed in play. They were born with "their faces toward Jerusalem," and long before a line of care had crossed the youthful brow the light of Golgotha's cross had illumined the sparkling eye and kissed the rosy cheek with the fragrance of Divine love.

CHAPTER XIV.

INITIAL IMPRESSIONS.

INITIAL IMPRESSIONS.—Or, *the law whereby existing physical and mental states of parents; particularly the strength and activity of their several vital functions and mental faculties at the time of conception, modify the heredity of offspring.*

The ultimate possibilities of every man are determined largely by three moments. (1) The initial of life; when the creative forces of fatherhood and motherhood unite to form a soul and start it voyaging toward Eternity's shore. (2) Birth; when the child is severed from the maternal heart, breathes for the first time the breath of life, receives the baptism of the stars, and begins the battle of individual existence. (3) Regeneration; when a soul is quickened by the Holy Spirit, awakened to the consciousness of its oneness with God, and takes up the development of a spiritual, immortal ego.

Generation, Birth and Regeneration.

The importance of each of these periods can scarcely be estimated. They are the all-determining moments of every life, infinite in their possibilities, pre-eminent for good or for evil. From time immemorial the astrologers have emphasized the all-determining power of the moment of birth; not that the stars necessarily

The Three Decisive Periods of Life.

control the life, but that the new life here steps into the procession of nature and thereby becomes fixed in the march of time. For centuries the ministry has taught the importance of regeneration; "Ye must be born again." Not that the new birth is all that is requisite for the development of the Christian character, but that since life must precede growth man must be spiritually born before he can develop the spiritual life. Let us study the importance of the initial moment of life and learn something of its possibilities and responsibilities. Not that this is the all-determining factor in heredity, but that since it is the creative moment, while all other influences are subsequent and therefore dependent upon this, it may well be called the *supreme moment.*

The Supreme Moment.

It is strange that the wise sages of the past and the spiritual teachers of the present should attach so much importance to the moment of birth and regeneration, and so little to the supreme moment upon which all else depends. Stranger still that birth and regeneration are considered Divinely sacred and are contemplated with reverence, while the creation of the new life is considered almost unmentionable, and is too often approached with no thought of parental responsibility, no feeling of sacred trust, no sense of holy consecration and no reverence for God's creative laws. If birth and regeneration are so important to the natural growth, mundane existence and eternal welfare of a soul, how much more so must be the moment of its beginning! How sacred should be this hour to prospective parents! What a sense of reverence, tenderness

A Strange Inconsistency.

The Formation of a New Life.

and purity should animate their lives! How chaste, honest, kind and earnest they should be when they meet with God to form a soul!

The law of initial impressions is well established. It has been understood and applied by stock raisers for centuries. Experiments prove that the qualities most highly excited in animals prior to their union are most fully transmitted. The speed of the horse and the acquired characters of the dog have been improved by the applications of this law. History and classic literature contain many references that recognize its importance, like Shakespeare's "Come on, ye cowards; ye were got in fear." Ancient law forbade union while parents were intoxicated, because such unions resulted in the production of drunkards and monstrosities.

Initial Impressions.

The asylums for the feeble-minded contained several hundred unfortunate ones that are the product of such unions. Mrs. Stockham, M. D., well says, "Many a drunkard owes his lifelong appetite for alcohol to the fact that the inception of his life could be traced to a night of dissipation on the part of his father." Fleming and Demaux have shown that "not only do drunkards transmit to their descendants tendency toward insanity and crime, but even habitually sober parents who at the moment of conception are in a temporary state of drunkenness beget children who are epileptic or paralytic, idiotic or insane, very often micro-cephalic, or with remarkable weakness of mind, which is transformed at the first favorable occasion into insanity."

Inception During Intoxication.

The law of initial impressions, like the other

laws of heredity, is traced most easily where morbid conditions are transmitted; but fortunately it is quite as potential in the production of desirable qualities. Unusual excitement of the social, intellectual or religious powers in parents just prior to the inception of the new life frequently produce in the child corresponding tendencies.

Power of Initial Impressions.

Fowler tells of a mother who conceived after she and her husband had spent a most pleasant day and evening in company with friends; the child became a charming young woman, highly sociable, who made friends easily and was a great favorite. A boy who was conceived just after the parents had attended the last of a course of lectures that had proved a great intellectual feast to them, was quite superior to his brothers intellectually. One of the most brilliant women of the South was born from thoughtful parents who took special pains to awaken the intellectual and dramatic powers in their natures prior to the inception of her life. An editor in Oakland, California, who had an exceptionally bright and promising daughter, assured me that her strongest talents were in line with those most active in her parents prior to conception. I have known of several children who were conceived while the parents were under great religious or spiritual excitement, that early manifested strong religious tendencies, while other children born from the same parents, the inception of whose lives occurred when the religious emotions were unawakened or passive, manifested but little religious feeling. Considered as isolated cases the

Effects of Transient States.

An Editor's Daughter.

A White Sheep in a Black Flock.

foregoing prove nothing, for they might all be attributed to other causes, but when we remember that there are thousands of such cases they become significant.

Prof. B. F. Pratt, M. D., of Ohio, who has given much attention to this subject, tells of a boy the initial of whose life occurred while the parents were under the magnetic influence of a most eloquent, inspiring address by James A. Garfield. The boy at the time the observations were made strongly resembled the martyred president. He was far superior to his parents, brothers and sisters. His family were very commonplace people, probably somewhat below the average, while the boy was bright, magnetic, studious and in every way a superior, promising youth. It would seem that the spirit of Garfield, which for the time had taken possession of the parents, controlled the heredity of the child. His very life, appearance, mentality and ambitions seem to have been controlled to a very marked degree by the magnetic orator.

An Orator's Strange Influence.

Some have been inclined to discount the importance of initial impressions because conception does not always (and perhaps rarely) takes place at the moment of coition. It frequently happens that the germ and sperm cells do not unite for hours after coition, and according to some authorities the sperm cell may retain its vitalizing power for three days or even longer. This being the case, it is argued that the transient states will have little, or nothing, to do with results.

The Inception of Life.

Certainly this fact destroys the dream of the

transcendentalists, who advocate that it is the union of soul with soul at the moment of coition that creates the new soul. Of course this bit of poetic nonsense never had any foundation in fact, for conception may take place without the slightest feeling on the part of the mother, or even without the knowledge that it has occurred.

A Dream Destroyed.

The fact that conception does not always take place at the moment of coition in no sense militates against the law in question. The body, mind and soul of the parents are represented in the sperm and germ cells, and as are the parents, so will be these life messengers. If the father is strong, vigorous, magnetic, affectionate and pure-minded at the time the sperm cells are being generated and when they leave his organism, they receive the vivifying influence, vitality and *character* of the father. If he is weak, exhausted, or depraved *like conditions maintain in the life messenger*. This is not a theory; it is an established fact. It has been demonstrated by comparing results. Moreover, it may be proved beyond question by comparing the vitality of spermatozoa. Experimenters tell us that the number and strength of the spermatozoa vary according to the strength and vitality of the man. Where there is great vigor, the spermatozoa will live for hours, or even days, and keep up a continual motion; while, when the vitality of the man is low, they cease to manifest life after a few minutes. Again, it is well known that children conceived directly after the close of the menstrual period are as a rule more vigorous in both body and mind than those whose conception was farther

Virility Determines Results.

Vitality of Spermatozoa.

removed from this period; doubtless this is due to the greater vigor of the mother at this time.

Season Most Desirable for Birth.

With the foregoing facts in mind we are prepared to consider the conditions most favorable for the creation of a new life. First, and perhaps least in importance, is the question of the time or season most desirable. All nature indicates that the spring time, all things considered, is the best time for a child to be born. Particularly is this true in a climate where there is a great variation of temperature between summer and winter. If a child is born in the spring it has the advantage of the pure invigorating air when its life is most susceptible. It can be taken out of doors without danger of injury, and in many ways have advantages that it could not were it born in the fall; moreover, the bugbear of babyhood, teething, if the child is born in the spring does not begin until the hot weather is almost over, and by the second summer the danger in teething is past.

Advantages of the Springtime.

Physical Vigor Indispensable.

It is highly important that the physical vigor of both parents be at high tide at the time of the initial of the new life. *Conception should never take place when either parent is tired, exhausted or in any way indisposed.* Even if it is necessary to take a little vacation it will pay a thousand times. Dr. Cowan's suggestion of a month's preparation is commendable. The father can well afford to relax the strain of business and the mother her duties and give a few weeks' time to the upbuilding of their vitality in order that their offspring may have the advantage of a high degree of physical vigor. Even a short vacation,

Recreation. a trip to the country, a change of scenery, a relaxation from all care and worry and a little strengthening of the vital forces prior to the begetting of a new life would have saved thousands of parents from many anxious moments and the sad disappointment of having a weakly, puny child.

Virility Governs Transmission. Strong, vigorous, chaste sexuality at the time of conception is of supreme importance; it is indispensable to good results. No number of other conditions or factors can be so favorable as to justify the creation of a new life when the virility of either parent is low. Parents *transmit their physical constitution, intellect and morals only to the extent of the strength of the sex power at the time of inception.*

To Increase Magnetic Power. Continency should be maintained for a month before the time of inception. This will tend to increase the magnetic power and virility. Moreover since continence is absolutely imperative during gestation prospective parents may well learn the lesson of self control.

Period of Greatest Viability. The sexual vigor is usually strongest in women at the close of the monthly period; it is therefore best that the inception of a new life take place at this time. It is unfortunately true that a great number of children are conceived when the mother is at the lowest point of fecundity. This is the inevitable result of the custom of preventing conception by limiting coition to the supposed inviable period. Thoughtful parents should avoid this mistake; they should never take chances and have their offspring the result of an accident. They should live continent lives,

uniting only for the purpose of producing a new life, and have this union at a time when their vigor and viability are at high tide.

Next in importance, and closely related to the factor of sex, is that of love and confidence. Few things are more unfortunate than for a child to be conceived without mutual love and tender affection between its parents at the hour of its inception. If human nature was normal such a thing would be exceptionally rare, for sexual congress in a truly normal state never occurs except as the climax of love; but in the perverted condition in which many persons find themselves the sexual union may occur without the slightest conjugal affection and even where hatred exists.

Mutual Love and Confidence.

Where the well being of offspring is involved there should always be not only a magnetic, ardent desire, but strong, pure, conjugal love. Love is the awakener of all the powers; where it is strong and ardent at this time, it marshals all the other forces into action, so that a child of love, other things being equal, is always superior to one begotten when the affections are passive.

The Vivifying Power of Love.

The union for the creation of a new life should occur only after pure thoughts, tender affection, mutual love and sacred associations have gradually brought the prospective parents into the most perfect soul sympathy, awakened all their latent forces, and wrought their lives into a perfect union.

Perfect Sympathy is Desirable.

Since the mental states of parents at the time of conception affect the offspring, their minds should not only be active at this time but active in the consideration of such facts and ideals as

Mental Conditions Desirable.

are calculated to produce favorable results. All the intellectual faculties should be exercised by reading, by thinking, by observation, by pleasant conversation and the exchange of such ideas as will tend to bring the two minds into perfect accord. If special study for the purpose of producing certain mental traits has been pursued during the period of preparation, this should form the subject of conversation.

Spiritual Preparation.

Finally, before the inception of a new life prospective parents should enter the Silence and hold communion with the living God until they have negated the carnal self and exalted the spiritual. If they have not known Him as a personal Saviour, or an indwelling power, this is a good time to ask His benediction and begin the unfoldment of the higher nature. If they have never prayed before, they should now. If ever two souls needed the baptism of the Holy Spirit it is in the performance of this sacred function. If they would create a child in God's image, His spirit must animate their natures at this time. Self indulgence and gross pleasure should have no part in this Divine drama. Only after the feelings have been purified by prayer, the mind quickened by noble, inspiring thoughts and the consciousness filled with God's love, should parents unite to form a soul.

To Create a Child in God's Image.

CHAPTER XV.

MATERNAL IMPRESSIONS.

MATERNAL IMPRESSIONS—Or, *the law whereby the physical conditions and mental states of the mother during gestation—her impulses, emotions, joys, sorrows, thoughts and sentiments—make their impression upon the forming body, plastic brain and sensitive soul of her offspring.*

Evolutionary Heredity.

"Evolutionary heredity is the transmission of physical or moral characteristics to the foetus during its development by some extraneous mental or physical impressions acting upon the mother." —Foster's Medical Encyclopædia.

Prenatal culture through maternal impressions is considered by most authorities the most effectual means of transmitting acquired characters. Dr. Fordyce Barker says, "The weight of authority must be conceded to be in favor of the idea that maternal impressions may affect the growth, form and character of a forming child." Dr. Talcot, surgeon of the Woman's Hospital, of New York, in referring to this subject, remarks, "I must say that I always had considerable skepticism as to maternal impressions, and it arose from my ignorance of the subject. If sudden fright will produce malformations, why will not fits of anger or depression also affect the prospective child?" Rokitansky declares, "The question whether men-

Opinions of Authorities.

tal emotions do influence the development of the child must be answered: Yes!"

Mr. A. E. Newton, author of "Prenatal Culture," says, "The human embryo is formed and developed in all its parts, even to the minutest detail, by and through the action of the vital, mental and spiritual forces of the mother, which forces act in and through the corresponding portions of her own organism. And while this process may go on unconsciously, or without the mother's voluntary participation or direction * * * yet she may consciously and purposely so direct her activities as, with a good degree of certainty, to accomplish specifically desired ends in determining the traits and qualities of her offspring. In other words, it would seem to be within the mother's power, by the voluntary and intelligent direction of her own forces, in orderly systematic methods, to both mold the physical form to lines of beauty and shape the mental, moral and spiritual features of her child to an extent to which no limit can be assigned."

Newton on Prenatal Culture.

Mr. C. T. Bayer, in his treatise on "Maternal Impressions," observes, "The influence of the mind of a prospective mother upon her child before its birth is of tremendous importance to its active existence as a member of society, from the fact that it lies in that mother's power to shape its mentality, that it may be a power for good or for evil. * * * Upon all other questions pertaining to the welfare and improvement of humanity the search-light of science has been turned, but this most important of all subjects has been comparatively ignored, and young men and wo-

Bayer on Maternal Impressions.

men have drifted into the joys and sorrows of fatherhood and motherhood in most cases as ignorant of nature's great and all-important laws of reproduction as the most ignorant savage. It might be said more ignorant than the Indian, as they hold the person of their squaws sacred while in process of nourishing or building the body of the prospective child."

Prof. O. S. Fowler, the veteran phrenologist, whose years of experience, study and personal observations on this subject exceed those of any other author, in commenting upon the power of the mother to mold the mind and character of her child, says: "Begin to educate children at conception and continue during their entire carriage. Yet maternal study, of little account before the sixth month after it, is most promotive of talents; which, next to goodness, are the fathers' joy and the mothers' pride. What pains are taken after they are born to render them prodigies of learning by the best schools and teachers from their third year; whereas their mother's study three months before their birth would improve their intellects infinitely more. Professional facts, perpetually recurring, strikingly illustrate the maternal ordinance, compel belief and overwhelm with its vast practical importance. Though sure that this doctrine is as true as astronomy, yet, in revisiting places, I am more and more surprised to find *how* true it is *experimentally*. The children of the same parents, born after their mothers learn and practice this doctrine are much finer than those born before, than either parent, and than they could have been but for this knowledge and practice."

When Education Should Begin.

Fowler's Observations.

Maternal Impressions and Genius.

History contains many very striking illustrations of the power of maternal impressions to mold the character of the child. According to Lombroso, "Cicero, Cuvier, Goethe, Cowper, Napoleon, Cromwell, Scott, Byron, Gray, Swift and Wellington are thought to have inherited their genius from their mothers." The genius of Napoleon I. seems to have been particularly the product of prenatal influences. History tells us that his mother for some time prior to his birth shared the fortunes of war with her husband, on horseback most of the time, acquiring active and health-inspiring habits. During this period she was in constant peril and danger, not only surrounded with, but intensely engaged in, all the pomp and circumstance of war; and in this way not only became familiar with the horrors and anguish of war, but also became reconciled to it and in a measure enjoyed it. That Napoleon Bonaparte manifested a character quite unlike his ancestors is well known to all, and it is not too much to say that his early love of power, and his tendency toward a military career, as well as the superior generalship displayed later, were due largely to these prenatal influences.

Napoleon's Prenatal Training.

"Buffalo Bill's" Heredity.

Col. William F. Cody ("Buffalo Bill") whose unique career as pony express messenger, Government scout, Indian fighter, Buffalo hunter and Wild-West Showman is well known, strongly resembled his mother. He was born during the troublesome days of Missouri, and his mother was called upon to emphasize those elements of dauntless courage and self control so strongly manifested in her son. His early frontier life, the as-

sassination of his father and the heroism ever manifest in his mother, all tended to develop these qualities in the boy; but from having made a very careful study of Col. Cody, I am very sure that the inborn traits most potential in his life were largely the product of maternal impressions.

Prof. Herron's Inheritance.

Rev. Geo. D. Herron, Professor of Applied Christianity in Iowa College, an eminent thinker and advocate of Christian socialism, is reported as having said, "I may have been converted before I was born. During the year preceding my birth my mother lived in an atmosphere of prayer, studying good books and brooding over her Bible. She asked God to give her a child who should be His servant, and she besought God to keep me upon the altar of a perfect sacrifice in the service of His Christ and her Redeemer. She never again, nor had she before, reached the spiritual height upon which she walked with God during the year of my birth. * * * Nothing has ever been able to separate her from the belief that in bringing me into the world she had fulfilled the purpose of her being, and she never doubted that I would be a messenger of God to my fellow men. Of all this I knew nothing until after I had been preaching the Gospel."

Variations Through Impressions.

A careful study of the mentality of any family where there are two or more children will demonstrate the potency of maternal impressions. The differences in the environment, habits, conditions and mental states of a mother will be found clearly marked in her children. Hundreds of mothers have assured me that they could trace their existing states in the life and disposition of their chil-

Testimony of Mothers.

dren. In some families, it is true, the factor of maternal impressions is far less influential than in others. As has been observed repeatedly, each factor in the formation of a soul is an unknown and every-varying quantity; but no factor is more universally potential for good or evil, more worthy of profound study, than the one under consideration. Dr. Drummond well remarks, "The Christian, like the poet, is born, not made."

Prenatal Education.

The more I study the influence of maternal impressions upon the life, mentality and character of men, the more I am led to believe that the education and moral training that a child receives before it sees the light of day are the most influential, and, therefore, the most important part of its education.

The objections to the doctrine of maternal impressions I shall consider at some length in the chapter on "Abnormal Impressions." The principal objection raised is that, since there is no anatomical connection between the nervous system of the mother and the embryo, it is impossible for her to influence it other than in the matter of nutrition. Even if this were true it would not preclude the influence of her mental states, for "the blood is the life," and every scientist knows that the blood partakes of the transient conditions of the mental states; anger, jealousy, joy, fear, and all strong or unusual emotions perceptibly change the character of the blood and modify its life-giving power. This fact alone might account for most of the physical and mental influences exerted by the mother over her forming child.

Objections Answered.

The physical relation, however, *is not* the only

one sustained by mother and child. Modern psychology has fully demonstrated that one life may influence another independently of the ordinary means of physical communication. As we shall see in the succeeding chapter, in the light of the new psychology it is easy to account for the complete registering of all the mother's conditions in her offspring.

Relation of Mother and Child.

The order of prenatal training through maternal impressions is plainly indicated by the order of the embryonic development. The physical organism forms first, and the brain areas that control the mentality later. The principal requirements of the embryo in its early development are nutrition and freedom; it will require these throughout the entire period of gestation also, but if they are wanting during the first four or five months arrested growth or physical deformity is apt to result. The mental conditions of the mother are potential during the entire period of gestation, but they are especially so during the latter part of the period. Therefore, if special stress is to be placed upon the physical and mental training at different periods, the physical should be first, the mental second and the moral last.

The Order of Training.

As a general proposition, I would urge the prospective mother to continue throughout gestation the physical, mental and moral training indicated in the preceding chapters. In addition, now that she has to eat and breathe for two, she should be doubly careful in the selection and preparation of her food, and in breathing only pure air. Vigorous, pleasant exercise, long walks and drives with agreeable company are most beneficial. The

Hygienic Living Required.

morning sponge-bath, followed by the use of light Indian clubs, and such exercise as will call the abdominal muscles into play are to be recommended.

The corset should be abandoned; it must be for the best results. Fowler says: "Tight lacing is the chief cause of infantile mortality. That it inflicts the very worst forms of physical ruin on woman and offspring is self-evident. No evil equals that of curtailing this maternal supply of breath. * * * If it were merely a female folly, or if its ravages were confined to its perpetrators, it might be allowed to pass unrebuked; but it strikes a deadly blow at the very life of the race. * * * No tongue can tell, no finite mind conceive, the misery it has produced, nor the number of deaths, directly or indirectly, of young women, bearing mothers, and weakly infants it has occasioned."

The Corset Must Go.

Mrs. Stockham, M. D., says, "If woman had *common sense* instead of *fashion sense* the corset would not exist. There are not words enough in the English language to express my convictions upon this subject."

Dr. Stockham.

Chastity both in thought and conduct is an imperative demand of maternity. The frequent excitement of the sex nature in the mother during gestation tends strongly to produce lasciviousness in her child. Helen Gardener aptly says: "Many parents have transmitted to their fallen daughters a tendency to commit acts which they whine about as tarnishing their family honor. If they had tied her hand and foot and thrown her into the river,

Chastity a Demand of Maternity.

Helen Gardener.

then expected her to save herself they would not have been more truly responsible."

Dr. Cowan, in commenting upon the subject of continence during gestation, says, "During the full period of gestative influence, as well as during the period of nursing, sexual congress should not be had between husband and wife. This is the law of nature, the law of God, and outside of Christendom is never violated. Animals will not permit it—savages do not practice it, and in over three quarters of the world it is looked upon as infamous by our own species."

Dr. Cowan on Continence.

I have frequently met with the most bitter opposition for advocating continence during gestation. Strange to say this opposition has often come from most excellent men who were highly intelligent upon other subjects. Recently a very bright lawyer, a Sunday School superintendent, criticised me severely for advocating such a thing, declaring that such relations were perfectly natural. How absurd! The conduct of all animal life is a testimony against it. *There is no argument in its favor save the argument of perverted desire.*

The Abnormal Defended.

Unchaste maternity is the principal cause of the hereditary tendency toward sexual dissipation. Most of the human race have been subjected to this unnatural, debasing influence during their prenatal development. Thousands of noble men and women, whose lives are spotless, struggle against these maternal impressions from early youth to the decline of life; while millions who are considered chaste, are so, only because the present

A Cause of Depravity.

ethics of matrimony allows the unrestricted expression of their abnormal desires.

Breaking the law of chastity during the period of gestation and lactation is one of the great causes of infant mortality. Many parents by the abuse of the marital rights have robbed their offspring of physical strength, mental vigor, or moral purity. Many who are anxiously caring for a puny little weakling, who would gladly sacrifice all and deny themselves every comfort to save its life, find, alas, that they began their self denial too late! Others whose children are strong and healthy early manifest tendencies that betray their unnatural prenatal training.

Infant Mortality.

A mother's purity, or the lack of it, will determine the degree of innate chastity in her offspring. Pure, chaste love and the tender care of mothers during gestation and lactation would fill the world with rosy-cheeked, happy children and rob death of one-half of its infant prey.

The World's Great Need.

The prospective mother should enjoy absolute freedom. She should be relieved from needless care and anxiety, and be allowed to assert the queenly rights of her own person, and follow the mandates of her own instincts and choice. This absolute freedom is not only highly essential for her comfort and welfare, but it is also of great importance to her child. If the mother is a slave, if she is compelled to subject her will to the will of the husband, if she is made to feel that she must obey the dictates of another, *rest assured that her child will be a slave, a born serf, lacking in self reliance, independence, sense of freedom*

Maternal Freedom.

Enslaved Motherhood.

and the self respect and dignity that belongs to the well-born.

The Principles of Liberty Transmitted.

History proves that wherever woman has been elevated and liberated she has transmitted the elements of freedom and self respecting independence to her offspring. Wherever she has been enslaved and subjected to the will of another, she has given birth to slaves, to men who easily become the subjects of another's will. One of the greatest factors, if not the greatest, that marks the difference between the progress made under the Christian religion and under pagan religions is the independence and personal liberty that Christianity has brought to women. *No republic can survive that enslaves womanhood, and no monarchy can maintain its power to rule over men born of free women.*

Patriots are Born of Free Women.

Influence of Surroundings.

The general surroundings in and about the home of the prospective mother should be as beautiful and agreeable as possible. Every mother interweaves the impressions made by her surroundings into her child. If the home and its appurtenances are simple, rough and crude, the child will partake more or less of these conditions. If the mother is surrounded by beauty, art, flowers and music, these elements and their refining influences will become a part of the child's inheritance. The ancient Greeks believed so strongly in the potency of prenatal environment, that they not only guarded mothers from whatever was coarse, vicious and cruel, but gave them the kindest care and surrounded them with beautiful works of art.

It has long been observed that nearly all Ital-

ian beauties conform to one type. Also that there is a striking resemblance between many of Italy's fairest women and Raphael's masterpiece, "The Madonna." Copies of this great painting are found on the walls of almost every Italian home. It is thought that the continual worshiping of this beautiful picture by prospective mothers has done much to shape the features and expressions of thousands. Little did Raphael know when he wrought so well that he was making a model to be reproduced in life. And how do we know but that in the inspiration that enabled Raphael to produce this beautiful painting God was expressing one of His own ideals to men?

Raphael's Madonna.

There are many instances where a mother has given to her child a facial expression not unlike a much admired picture or loved friend. Frances E. Willard is said to have resembled very strongly in personal appearance a sweet young woman of whom Miss Willard's mother was very fond.

Frances Willard.

While in Boston recently I studied two sisters who manifested in a very marked degree the influence of the mother's environments. The elder daughter, born on a Western ranch, where her parents lived in a sod house amid crude surroundings, with Indians for neighbors and no relaxation from ceaseless toil; she was strong, practical, matter of fact, rather uncouth, with very little artistic or decorative ability. The younger, born twenty years later, when the family lived in a comfortable home, surrounded by beautiful grounds, flowers and works of art, is a natural artist, refined, poetic, imaginative and graceful in every motion. Some of this difference undoubt-

Opposite Tastes in Sisters.

edly was due to the postnatal training and early environments of the two; yet much was certainly due to prenatal influences.

The fact that a mother can influence her offspring even in the slightest degree by prenatal training should make her careful in the selection of her company, the books she reads, the thoughts she entertains and the ideals she holds uppermost in her soul.

CHAPTER XVI.

MATERNAL IMPRESSIONS—CONTINUED.

I shall devote this chapter to specific prenatal training by maternal impressions. I shall indicate as nearly as possible the periods when the several elements of the child's mind seem most easily influenced. The methods of training outlined are intended merely as guides, not as arbitrary rules. I am conscious that the suggestions offered in the preceding chapters as well as those to be given in the present are open to criticism, however, I trust that they will prove helpful to those who desire to improve themselves or their offspring.

The Formative Period.

The brain is most easily molded during embryonic development. Repeated thoughts, emotions, suggestions, or images will change its form and structure even late in life, but the older the brain, other things being equal, the less susceptible it is to impression and change. A child's brain and character are more easily molded than are the adult's. The younger the child the greater its susceptibility. Prenatal impressions are more potential than postnatal. When the brain areas are forming it is possible for the mother by the assiduous exercise of mental powers to greatly modify the hereditary tendencies and to improve the mentality of her child.

Prenatal Impressions Most Potential.

In considering the potency of maternal impressions, it is well to bear in mind that *there are no short cuts in nature.* Insignificant causes never produce great results. The popular notion held by many and even advocated by some writers, that just a little training at a certain time during the maternal period will produce a *genius,* is without foundation in fact.

No Short Cuts in Nature.

Special genius resulting from sudden psychological impressions like birth marks and monstrosities is an abnormality and not a product of natural growth and development. Moreover, gifts and peculiarities so acquired are seldom permanent, but are usually outgrown in early life.

Transient Impressions Outgrown.

The fixed factors of heredity and the established types of character are not readily overcome. This is a wise provision of nature. If it were possible, as some would have us believe, to completely change the disposition of a child by a little special training at a certain time, the race would have no stability, no unanimity of character.

Persistency of Fixed Factors.

The prospective mother who would do well by her child, should be *patient, earnest, constant* and *persistent* in her training. She should not expect that a unit of training on her part is going to produce ten of genius in her child; but as oft repeated postnatal impressions do mold and form the character of the child, so all earnest, heartfelt emotions, thoughts and sentiments oft repeated to her forming babe will become a part of its future life and character.

Persistent Training Required.

The animal propensities from which spring the love of life, appetite, energy, secretiveness, the instinct of self preservation, and the tendency to

The Animal Propensities.

acquire, seem susceptible to maternal impressions during the first six months of gestation. To be sure they are susceptible throughout the entire period and therefore should receive careful training, but since they develop before the intellectual faculties and moral sentiments, it is possible to influence them at an earlier period.

No Rule Applicable to All.

No specific rule is applicable to all cases for the training of these or any other powers. In some the propensities need cultivating, in others they need to be restrained; therefore the prenatal training required in any given case is determined by the disposition of the parents and the conditions of the mother.

Appetites and Longings.

In all cases the alimentative appetite should be kept normal, only plain, non-stimulating foods being used. This is especially important, if there are reasons to fear an inherent appetite for narcotics. If the mother has a special longing for any particular article of diet, it is best to gratify it at once, as its gratification is not nearly so apt to produce an abnormal desire in the child, as is the continual longing for it. This fact will be readily understood by psychologists.

Courage and Energy.

The suggestions given in a former chapter, touching upon the cultivation and restraining of energy, of self control and the acquiring instinct, are particularly applicable to this period. A mother who is much overworked is apt to give birth to a child greatly deficient in energy and force of character. The same results might be produced by a life of idleness and indolence. If she has cause to fear that her child will be wanting in courage and energy, she should exercise

these qualities and assiduously cultivate her own force of character. She should affirm, "I am vigorous, I am free;" "I have no fear of anything nor any one;" "I will overcome every opposition." These affirmations should be repeated not only in the Silence, but frequently to herself during the day. She should silently say to her child, just as she would say to another person, "You are strong," "You are energetic," "You are mamma's brave little man." If there are reasons to believe that the energies are liable to be too strong, an opposite training should be given.

Suggestions to Strengthen Courage.

The acquiring, or mine and thine instinct, should be carefully directed from the fourth to the eighth month. If it is deficient in the family, the mother should persistently cultivate it, both by practicing economy and by entering into some line of business that will call this propensity into constant action. I have observed that children born from business women, especially where the mother has continued in business during the period of gestation, are usually highly acquisitive and early manifest a commercial spirit.

The Acquisitive Instinct.

Owing to the tendency to abuse the acquiring propensity, in our commercial age, the prospective mother *should be particularly careful to be rigidly honest in her business relations and in the cultivation of this propensity.* The thought of getting should always be accompanied by the thought of *getting honestly, and of using for a worthy purpose, otherwise there is great danger of producing an abnormally selfish or even thieving tendency in the child.* At P——, Michigan, I studied a six-year-old boy who was much inclined to steal. I

Honesty is Imperative.

spoke to the mother of her boy's morbid tendency and was told in a very frank but indifferent manner, that before the birth of the child the husband was making money but was unwilling to share it with his wife. She would therefore sit up working at night until the husband was sound asleep and then take from his pockets as much change as she dared without fear of discovery. In this way she pilfered over one hundred dollars without being detected. The boy, she said, was an exceptionally cute thief; he would go into his father's store, watch for an opportunity to get into the show-case or money-drawer, quietly slip something into his pocket, then walk out looking as innocent as if he had never thought of doing wrong.

A Mother's Thief.

As the parents of this child are considered honest, when he has to be sent to the reform school or state's prison his crime will generally be attributed to bad company or environments. Most persons knowing the family will blame the boy, but God knows that the mother, through her own dishonesty, made it easy for him to do wrong and difficult to do right.

Who is to Blame.

The social feelings seem most susceptible to maternal impressions during the fifth, sixth and seventh months. This, therefore, is the time for the mother to exercise her social nature, if she would have her child well endowed with these feelings. She should cultivate a pure, sweet love, and parental affection, and go sufficiently into society to call all the social instincts into action. If these feelings are abnormally strong, an opposite course should be pursued.

The Social Feelings.

Most prospective mothers are prone to avoid

society and by living a secluded life exert an influence over the child that makes it extremely difficult for it to be free and easy in company. Few things are more destructive to the social life and happiness of a person than to have inborn tendencies to shrink from society. Many suffer all their lives from such maternal impressions. Early associations and opportunities largely determine one's ease in society and ability to entertain, but if a child is born with a cold, retiring, or super-sensitive nature, or if it has been made unduly self-conscious by prenatal influences, no amount of training and social intercourse can entirely eradicate these conditions.

Why Children are Bashful.

Self-Consciousness.

The perceptive faculties seem most susceptible to training during the last four months of gestation. These faculties give the power to perceive, to learn, to know, and to recall what has once been known. They are the primary elements of the objective mind. They are the doors through which the subjective mind receives its knowledge of the physical world. If the mother desires to improve these faculties in her offspring she should vigorously exercise them during the latter half of her period. She should give special training to whatever is weak in herself or whatever she would have especially strong in the intellect of her child.

The Doors of Knowledge.

The mother who reads and studies with an interest will usually endow her child with an aptitude and appreciation for study. Moreover the nature of study pursued tends strongly to determine the bent of the child's mind. To illustrate: a lady whose husband was a physician, became

Shaping the Intellectual Tendencies.

interested in the study of chemistry during this period. Her child early manifested a strong tendency in the same direction. A mother in California gave much of her time to the study of poetry and the writing of verse; her child, now a young lady, is passionately fond of poetry and a very clever versifier. At Salinas, California, a physician brought to me his eleven-year-old daughter who was a natural mathematician. The doctor assured me that it was a case of prenatal influence. It seems that the mother's education had been sadly neglected, she scarcely knowing the multiplication table. During the period of gestation she kept a small store, where the making of change, the keeping of accounts, etc., taxed her untrained faculties very much. The doctor said he would frequently hear his wife adding, multiplying, or subtracting in her sleep. The child without any special application led her classes in mathematics.

A Mathematical Child.

The foregoing cases seem to indicate two very important facts: (1) that the class of reading or study pursued by the mother materially modifies the mentality of the offspring and (2) that the faculties of mind which are exercised most potentially affect the offspring. Upon the influence of different classes of reading, I shall have more to say later. In this connection, I desire to emphasize the fact that strong mental powers in the mother do not insure a corresponding mentality in the child unless she exercise these powers during this period. Again, even though certain faculties are comparatively weak in the mother, by her

Mental Activity.

thoroughly cultivating them they may become very strong in the offspring.

I have frequently observed that the children born from mothers of superior culture, whose minds were for the time inactive, show less aptitude for study than children born from mothers of less culture, but whose minds were kept thoroughly active during this period. **A Noteworthy Fact.**

As previously indicated, the class of literature read by the mother during this period tends to modify the natural bent, likes and dislikes of her offspring. If the awakening of the intellectual faculties was the only object of reading, then whatever created the most intense interest, and excited most thoroughly all of the intellectual faculties would certainly be best; but because of the æsthetic and ethical influence exerted by different classes of reading, it becomes of great importance that the mother selects and *reads only* that which she would have become a part of her child. **What to Read.**

All are agreed that the reading of trashy and vicious literature is most demoralizing. Minds are made up largely of what is put into them. A man is seldom better than the books he reads. Thousands completely disqualify themselves for any place of responsibility by so thoroughly filling their minds with trash that they are incapable of connected or concentrated thought. The reading of the "yellow backed novel" has been the principal factor in awakening and developing the criminal propensities in many now behind prison bars. **Bad Literature.**

A few years ago, an Oregon preacher entered

a bank in Portland at an early hour in the morning, and with a masked face and revolvers in hand, held up the teller. At the preliminary trial the wife said that for months her husband had devoted a great part of his time to reading the exaggerated accounts of outlaws, bank robbers, etc. Such a mania had this become, that she frequently caught him reading a burglar story which had been placed in the open Bible, in order to deceive her. Of course the reverend gentleman was of unsound mind when he made his debut as a professional burglar; but his monomania was probably the result of the class of literature he had been reading.

A Novel-Reading Preacher's Fate.

Many similar cases are on record. Criminalogists tell us that any fiendish crime, the account of which is widely circulated and generally discussed, is apt to be reproduced in the desire of hundreds, in the conduct of many, and may even become epidemic.

Epidemics of Crime.

The influence of the stories of crime is most marked among the young. Almost every police record contains the account of several boys who have been arrested for arson or an attempted hold-up, who, when questioned as to the cause of their conduct, have expressed a desire to do and become like some notorious outlaw, of whom they had read. Most of these boys had a *hereditary tendency* or fondness for such things, but the vicious story was undoubtedly the exciting cause. Here, as in many other cases, it is difficult to discern which is cause and which effect, or how much of conduct springs from hereditary tendencies and how much from environment. That the reading

Juvenile Offenders.

Heredity versus Environment.

of such trash does not excite a desire for crime in thousands of well-born boys proves that a bad heredity is in part the cause. On the other hand the fact that many who are unfortunately born, but who are not allowed to read this class of stories, never manifest any special ambition for heroic crime proves that the criminal story may also be the actuating cause.

Vicious Impressions.

Bad reading being so potent for evil in the lives of men and women whose habits of life and whose brain centers are established, is far more powerful when impressed upon a soul in its formative period. Every mother who reads trashy, vicious, vulgar, or criminal literature commits a crime against her child. What can be expected of children when the mind of the mother was idle at this formative period, or occupied by fiction of a questionable character?

Reading for Prenatal Culture.

The prospective mother, who would do well by her child, should select only *the very best* and then read sufficiently each day to keep the intellectual faculties thoroughly active. This reading, of course, should be varied, embracing as far as practicable, literature, art, science, commerce, law, government, philanthropy, and religion. As she reads or studies, she should endeavor to *impress her thoughts* on the mind of her child, just as she would if reading to a friend. She should have some one with whom she can discuss what she reads, who is in sympathy with her, as the husband must be, for the best interests of the child. It is well to remember that whatever creates an *intense interest* is most potential. Simple pas-

Companionship in Study.

sive reading is better than idleness; but it cannot prove of any great value to the child.

Unstudious Mothers.

During the latter period of gestation the mother's mind should be kept thoroughly active. Exercise strengthens, idleness weakens. An inert mind or faculty is not transmitted. Many children are positively stupid as soon as you place a book in their hands, because the mother's mind was idle prior to the child's birth. Others who show no interest in study or ability to learn, yet are bright and chatty, are the direct product of the light, gossipy life of the mother. Parents frequently complain to me that they "just have to force their children to go to school, that they cannot get them to read and that they never keep their minds on a book for a minute." Often these conditions are caused, no doubt, by the child's being sent to play and not taught to study, or the class of reading selected is not interesting to the young mind; but many are so because of the unstudious life of the mother during gestation.

Stupid Children.

During the sixth, seventh and eighth months the semi-intellectual, or mechanical, and esthetic faculties are most susceptible to impressions. These faculties are the principal elements of mind employed in music, art, construction, creative fancy and imitation; they also play a part in invention, science, logic, and philosophy. Special rules for their cultivation were given in the chapter on "Parental Preparation." If, however, the mother desires to strengthen any one or several of these powers in her offspring, this is the period when specific training will be most potential. If she be too imaginative, fanciful, or poetic by

The Esthetic Faculties.

nature then by cultivating a purely mechanical, practical, matter of fact way, she will generally be able to withhold the excessive esthetic tendency from her offspring.

In addition to the general training of all the esthetic faculties, if the mother is anxious to overcome any weakness that she has reason to believe might be transmitted by one or both parents, this is the time to build the brain and form the mentality desired. For instance: I knew a family in which both father and mother were deficient in musical talent. The mother took music lessons during this period with each of her three children. With all her training she was barely able to play simple church music, yet her children learned music readily, the youngest being very clever.

Weak Qualities Overcome.

Again, if there is any particular quality, talent, or phase of genius, arising from these faculties which the mother desires to increase, training at this period will tend to produce the desired results. Nearly all great musicians, painters, poets, artists, writers, inventors, orators, and men of letters, whose superior qualities were due to maternal impressions, received their prenatal training from the sixth to the eighth month. This is indeed the seed time for mothers. Thoughts and truths now implanted produce an abundant harvest in the mentality of offspring. But, since the law of "each after its kind" is as true in mind as in garden or field, it is highly important that the pictures, images, songs, dreams, ambitions and aspirations occupying the mind are of a proper character.

Special Genius.

What was said relative to baneful influences of

Picture Impressions.

improper literature, is equally true of obscene pictures, scenes of cruelty, severity, and slaughter. Many monstrosities have been produced by the mother's having viewed some atrocious crime or scene of horror.

Space forbids my recounting many of the noteworthy cases in history showing the direct influence of maternal impressions in producing special gifts. A case of interest that has not been published came under my personal observation some years ago. A mother, whose husband was in the employ of Thomas Edison, became very much interested in electrical inventions. During the last three months of gestation most of her time was spent in studying electricity. Being of an inventive turn of mind she tried to perfect a patent, and not only worked at it every conscious hour, but would dream of it. Her boy, at the age of 14 had perfected a number of clever inventions. He had everything about the home operated by electricity. The mother assured me that the child began constructing as soon as he could sit alone.

A Second Edison.

If a mother would transmit her special talents, she must exercise them during gestation. Many mothers who were very clever in mechanics, music, drawing, painting, elocution, or literary construction, have been greatly disappointed to find that their children possessed but a minimum of these talents. In some instances this is due to the father's influence or to other factors in heredity, but it is frequently owing to the inactive state of the faculty in the mother. A Mrs. S——, of Washington, an accomplished musician, went into

Dormant Powers not Transmitted.

business, her time being fully occupied in her new vocation, but her music was wholly neglected. A child born after two years of business life manifested less than half the musical talent of an elder sister born while the mother was a music teacher.

Musical Talent Lost.

A Mrs. Hammonds, of Ohio, a born mechanic, was very clever in drafting, planning, and the use of tools, had one boy born while exercising these qualities. He read the Scientific American and the mechanical journals as soon as he was old enough to read. He learned things of a mechanical nature very easily—clock works were his playthings and building was his hobby. During the period of gestation with another child Mrs. Hammonds was so situated as to afford no opportunity for the application of her mechanical powers, her time being spent amid flowers, poetry and music. Her child born under these conditions was passionately fond of flowers, was good in music, but painfully awkward in mechanics. It was with extreme difficulty that she learned to lace her shoes, sew on a button, and she never was able to work a buttonhole properly. Possibly, the father's being deficient in mechanical ingenuity was the cause of the child's inefficiency, yet since the other transient states of the mother's mind were so plainly manifested it would seem that the inactivity of the constructive faculties was the principal cause.

A Strange Contradiction.

The aspiring sentiments seem especially susceptible to impressions during the last three months of gestation. These sentiments form the basis of ambition, dignity, pride, love of approval, individuality and stability of character. If any of

The Aspiring Sentiments.

these powers are too weak in the mother, they should be most diligently cultivated, or if too strong, restrained. This is the period for the mother to mold the ambition, the self-respect, the dignity, the stability, and the aspirations of her offspring.

Overcoming Sensitiveness.

If the mother is very sensitive, she should go out much, entertain her friends and strive to overcome this weakness. Many children are ready to cry at the approach of a stranger. Many grown people are so sensitive and self-conscious that they cannot do justice to themselves in public. It is criminal to so endow a child. There are many whose super-sensitiveness is simply painful. This hereditary sensitiveness is largely due to the practice so common among prospective mothers of keeping themselves secluded from society, afraid to be seen and ashamed to have any one notice their condition.

Maternity is Divine.

Maternity is normal; maternity is divine! She who is engaged in this sacred function has just cause to be proud. She is worthy of the homage, respect, and admiration of all men and women. She should walk the streets, go shopping, attend the theater, the lectures, or the church, not with a sense of timidity, but with a conscious pride. She should hold up her head and, instead of trying to conceal her condition, go about without the slightest embarrassment. Even if criticism shall come, as a result of present social ethics, let every prospective mother go anywhere and everywhere that will cultivate her self-reliance, her intellect, or ennoble her sentiments, ever conscious of her queenly mission.

A Queenly Mission.

The faculties of reason, intuition, agreeableness, mirth, and the principal elements of the imagination are seemingly susceptible to impression only during the last three months of gestation. The suggestions given in the chapter on "Parental Preparation" will serve as a guide to the prospective mother. If she desires to strengthen these powers in her offspring, or to give her child a strongly original or imaginative turn of mind, she should study science, logic and philosophy and thereby exercise the faculties in question. Making inquiry into the cause of things, reasoning carefully, thinking, meditating, all tend to strengthen the reasoning faculties. By the mother striving to interest the child in whatever she is studying, just as she would if it were an inquisitive little urchin pulling at her apron and asking "Why," she will more effectually concentrate her forces upon the forming brain.

Reason, Intuition and Imagination.

It is highly important that the faculties of mirthfulness and agreeableness be cultivated at this time. (1) Because these are two very essential traits in character sadly wanting in most lives. (2) Because the average mother, for various reasons, is likely to be downcast, discouraged, or gloomy during gestation. The faculty of mirth, wit or humor seems to exert a healthful influence over the entire mind. It is like a refreshing breeze at mid-day, when one is sweltering under a burning sun. It is like the music of the babbling brook that gladdens our hearts with its laughing melody as we climb the steeps of life. Laughter, wit and humor promote all the vital functions, aid digestion, quicken the circulation, increase

Importance of Mirthfulness.

A Good Medicine.

respiration, promote the activity of the liver, and in every way "doeth good like a medicine."

Smiles versus Frowns.

An agreeable, polite, cordial manner is one of the best weapons with which to fight the battles of life. Who is there so low in the scale of human sympathy, so dead to the influence of a smile, that he does not prefer to associate with one who is always agreeable and pleasant? Few things are more destructive to health and happiness than the habit of complaining, fault finding, looking sour and saying disagreeable things. Every smile that flashes across the face becomes a part of the inner soul and tends to light it up with joy; while frowns and scowls soon make one sordid and melancholy.

Rejoice and Be Glad.

The prospective mother should ever cultivate a happy, sunny, agreeable manner; she should remember that her condition is perfectly normal and therefore there is no cause for anxiety. If she lives in accordance with nature's laws, she has nothing to fear and may well rejoice and be glad that she is as she is. She should go much in the society of jolly, happy, fun-loving people, read the better class of humor, attend pleasing entertainments, indulge in the recital of ludicrous incidents, turn her mirthful impulses loose and get as big a laugh out of every occasion as is possible. She should take the sunny side of every

A Child of Joy.

subject; make it a rule to smile and to be as agreeable as possible; striving in all ways to be happy and to make others happy. If she will cast aside all care and cultivate this mirthful, agreeable, sunny spirit, endeavoring at all times to thrill the little one's soul with joy and glad-

ness some day, she will see all her pleasant smiles reflected in a happy face; her mirth will have become a rippling river of laughter in a dimpled-cheeked child of joy.

Influencing the Moral Sentiments.

Repeated experiments, in hundreds of well authenticated cases, indicate that the moral nature of the foetus is most susceptible to maternal impressions during the last two and a half months. Therefore the rules given in the previous chapter for the cultivation of the moral sentiments should be most fully applied at this time.

Religious Tendencies may be Transmitted.

It is an established fact that the earnest, persistent exercise of the moral and religious sentiments by the prospective mother tends to give to her offspring a conscientious, reverential spirit, so that a religious life is in a sense *natural* to it. The great significance of this fact cannot be fully comprehended. What marvelous results might be achieved for the cause of Christianity—for the salvation of men, and for the upbuilding of the whole human race were this law appreciated and practically applied!

Ordained from Birth.

The Bible contains many striking illustrations of the influence of a mother's mind. Samuel was ordained "from his mother's womb." Mary, the mother of Christ, was in the upper hill country of Judah's balmy clime, full of heavenly joy and spiritual exultation. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." It is strange that the ministry has placed so little emphasis upon the many passages of Scripture bearing upon this all-important subject. With their opportunity to instruct, had they made this law clear to their parishioners, thou-

sands of children might have been born with strongly religious tendencies.

Born Preachers.

It has long been observed that the most devout, natural preachers strongly resemble their mothers. Martin Luther is said to have received his devotional spirit from maternal impressions. Several years ago, at a Chautauqua assembly, I heard one of America's great preachers say, "Next to my God, I owe my success in the ministry to my consecrated mother, who, before I saw the light of day, ordained me to God's service."

Dedicated to God's Service.

Many now engaged in the ministry have thus been dedicated to the cause of Christianity by the prayers of devoted, spiritual mothers. Some years ago while traveling in the West a dear old lady, with tears of joy flowing down her cheeks, told me of her boy preacher. It seems that she and her husband had been nominal church members for years, during which time four children had blessed their home. Before the birth of her youngest son she attended a series of revival meetings and became thoroughly awakened in her spiritual life. She said: "I never was so happy in all my life. It just seemed that the Holy Ghost had taken possession of me and I felt like shouting and praising the Lord all the time. My boy, born three weeks after the meetings closed, never was like his brothers; we always had to drive them to Sunday-school and Church, but we could not keep Sam away. He began to preach when he was seven years old, was licensed as an exhorter at seventeen, and I praise the Lord he is preaching yet!"

Her Boy Would Preach.

Several pages might be filled with the recital

of cases similar to the foregoing, the validity of which is unquestionable. The objections frequently urged against such cases are (1) that the sons of *all* devout mothers do not manifest these religious tendencies, and (2) that preachers' boys are generally worse than other people's. This latter proposition is not true. It is true that many ministers' boys go astray, but careful comparison of the sons of ministers with the sons of business and professional men will show that the former are, as a class, much above the average in intellect and moral tendencies.

Ministers' Sons are Superior.

In considering the first objection it is only necessary to bear in mind that maternal impressions are only one factor operative in the formation of a soul, and therefore even the most devout, earnest Christian mother may not be able to overcome irreligious tendencies in her offspring arising from other factors. She can *modify* them and in most cases, if earnest in spirit and wholly consecrated, she can greatly improve and control the moral and religious tendencies of her child.

Opposing Factors.

Doubtless the seeming exceptions to the religious life of parents affecting in any very marked degree the moral tone of offspring is due to the sad fact, that many Christians and church members are but nominally so. They are contented with being good, honest people, going to church, paying the preacher, looking a little after the sick, and living in accordance with the Discipline. All this, of course, is right and proper, but it is largely mechanical and exoteric. It springs mainly from the sense of duty, or from less worthy impulses, and does not necessarily prove that the

Nominal Christians.

Christ-life is animating and actuating their souls. Such a life may be conducive to morality in offspring, but it will not endow them with strong religious tendencies.

Christianity Defined.

Many church members do not know what Christianity is. They may have an intellectual concept of it, but to *know what Christianity is, one must possess it. He must feel the life of God in his soul as the all-pervading, all-controlling power of his being. Christianity is not conduct, although it should control conduct; it is a life, a vital force, conceived in man by the Holy Spirit.*

Love Will Beget Its Own.

Parents who are truly Christians, whose lives are bubbling over with the spirit of devotion, and whose hearts are full of Divine love, will, must, *transmit this spirit to their offspring.*

Passive Sentiments are not Potential.

Many who have been converted, and therefore know something of the realities of the higher life, allow their religious sentiments to lapse into a negative, passive state, having, as they say, "made their peace with God," and ordered their lives with the teachings of the church, they settle down instead of settling up. They fall into a matter of fact, stereotyped way of living that requires very little activity of the moral sentiments. Such persons, if judged by their conduct and church testimony, must be classed with the devout and religious, but the passive state of their sentiments *makes it impossible for them to transmit active, pronounced moral qualities to their offspring.*

The Most Active Powers Control.

Worldly Children.

Again, if they are actively engaged in business or pursuits that daily exercise other faculties and propensities, the offspring will partake most largely of these active qualities and may thus be

decidedly worldly, even though born of good, religious parents.

To strengthen the moral and religious sentiments of a child the prospective mother should earnestly exercise these powers. She should have at least one hour a day of undisturbed solitude. This hour should be devoted to shaping the ideals, molding the character, and strengthening the spiritual nature of her child. In the Silence she should have a definite purpose in view of just what qualities she desires to emphasize. She should put herself in the most restful, calm, peaceful state possible; allowing the objective mind to become perfectly passive. While taking long, deep breaths, she should strive to inbreathe the Holy Spirit. Let it be the one longing, earnest prayer, to be silently willed, over and over for five or ten minutes, that she be filled with the Holy Spirit. When conscious of the presence of the Spirit, as she will soon become after a few times of earnest effort, she should affirm her oneness with God and willingness to obey His will. She should endeavor to feel the tender passion and loving kindness displayed on Golgotha's cross. As these holy emotions animate her soul, she should impress them by silent suggestion upon her child. When she has purified her own mind, by prayer and supplication, and her soul has become full of holy inspirations, she should silently, but earnestly and firmly, say to her child, "You are honest." "You are pure." "You are holy." "You will be my noble man." "You must not, you will not, you can not do wrong." "You are kind and loving." "You will always be good and

Spiritual Growth Requires Solitude.

Entering the Silence.

Spiritual Communion.

Suggestions to Strengthen the Religious Nature.

thoughtful." "Your life belongs to God and His service." "You are, you will be, a blessing to us all."

CHAPTER XVII.

ABNORMAL IMPRESSIONS.

ABNORMAL IMPRESSIONS—Or, *the law whereby an unusual, or abnormal psychical disturbance —such as sudden shock, fright, grief, anxiety, great excitement, intense longing, religious fervor, extreme joy, mental or hypnotic suggestion —during gestation may in very susceptible mothers produce physical or mental abnormalities in the offspring.*

In this chapter I desire to consider briefly: (1) the phenomena of birth-marks and abnormal impressions; (2) their causes and prevention, and (3) the limitation of such impressions as a permanent element in character. I shall also offer some suggestions in the line of experimental psychology, for the improvement of offspring and the more rapid evolution of the race.

The fact that abnormal impressions result in physical or mental deformities is very generally admitted. Dr. Dabney, who has made an extensive study of this subject, reports some 97 well authenticated cases; Prof. O. S. Fowler gives 27 cases, while Mr. C. J. Bayer, in his work on "Maternal Impressions," devotes several chapters to this subject. The medical records of the country contain the accounts of hundreds of abnormalities resulting from maternal impressions. Thus

Birth Marks.

the law as above stated seems beyond contradiction.

Physical Evidences.

Notwithstanding the unanimous testimony of all who have made personal observations, and the presence of thousands of physical and mental deformities arising from abnormal impressions, there are still those high in authority who deny that birth-marks are the product of maternal impressions; also that it is possible for the mother to in any way influence her offspring during embryonic development.

Birth Marks a Fact.

That birth-marks are rare is fortunately true. That they are seldom produced, except by extremely susceptible mothers, is equally true, but that the mother's mentality does affect the offspring and may occasionally produce deformities, *is a fact that cannot be contradicted by any number of theorists.*

The physical theory of heredity and evolution does not admit of sudden changes and alterations in the anatomy from purely psychic causes. Those who are still bound to this theory are loath to accept even the most unquestionable evidence.

Dr. Fearn's Opinions.

For instance, Dr. Fearn, in commenting upon a case in which a mother was said to have been greatly shocked by witnessing the removal of one of the bones (metacarpal) from her husband's hand, and afterward giving birth to a child with the corresponding bone missing, says: "If this report is true, our ideas of the formation and dissolution of parts of the skeleton must be materially changed. We must believe either that the metacarpal bones are formed just before birth, after all the rest of the skeleton, or else that bones

once formed may be absorbed under the influence of nervous shock or hysteria. Either view is nonsense."

Dr. David Starr Jordan, in "Foot Notes to Evolution," on page 134, says: "In the current literature of hysterical ethics we find all sorts of exhortations to mothers to do this and not do that, to cherish this and avoid that, on account of its supposed effects upon the coming progeny. Long lists of cases have been reported illustrating the law of prenatal influences. Most of these records serve only to induce skepticism. Many of these are mere coincidences, some are unverifiable, some grossly impossible, and some read like the certificates of patent medicine. There is an evident desire to make a case rather than to tell the truth. The whole matter is much in need of serious study, and the entire record of alleged facts must be set aside to make an honest beginning. Dr. Weissmann ridicules it all and believes that all forms of mother's marks, prenatal influences and the like, are relics of mediæval superstition. Other authorities of equal rank, as Henry Fairfield and Osborn, believe that these supposed influences exist and are occasionally made evident. Doubtless most of the current stories are products of self-deception or plain lying. Probably the period of gestation is too short for peculiar nervous states to produce far-reaching changes in hereditary endowments. On the other hand, doubt and ridicule are not argument, and there may be some reality in influences in which the world has so long believed; but these phenomena,

Dr. Jordan's Views.

Weissmann.

Osborn and Fairfield.

Ridicule versus Argument.

if existing, belong to the realm of abnormal nerve action, or of altered nutrition; not to heredity."

One Scientist's Opinion.

A distinguished scientist, who occupies the chair of Heredity in one of America's greatest Universities, recently delivered a lecture in Chicago on "The Physical Basis of Heredity." At the close of his lecture he invited questions, and was asked for an explanation of maternal impressions. The learned gentleman replied in substance that he did not believe it possible for a mother in any way to affect the mentality of her child by her own mental states during gestation, *there being no relation between them, save the relation of nutrition.* The interrogator, not quite satisfied, then asked for an explanation of birthmarks, to which he replied: "Oh, I do not believe in such things. I think them purely a matter of witchcraft and superstition."

Academic Nonsense.

"Witchcraft and superstition!" How long will intelligent men and women, with eyes to see and minds to think, be dominated by such academic nonsense, empiricism and learned stupidity! In the entire audience that listened to the discussion there was probably not an intelligent man or woman who was not in possession of facts which would contradict the professor and teach him a lesson that his books and theories had failed to teach.

The True Scientist.

If a man is a true scientist, an honest truth-seeker, he loves truth better than all else. He will abandon his most cherished hypothesis in the presence of facts that flatly contradict it. If the materialistic theory of heredity will not admit of birth-

marks and maternal impressions, in the presence of thousands of well authenticated cases, an honest man should admit the facts and "reform his creed."

Perhaps about one person in two thousand has some physical or mental defect that is the result of an abnormal maternal impression. This being true, the great stress placed upon birth-marks by certain writers, urging mothers what to do and what not to do, is, to say the least, an exaggeration of this comparatively unimportant phase of heredity. On the other hand, since they do occur, as often as indicated, it is hardly consistent for scientific men to flatly deny or to ridicule the whole subject.

Abnormal Impressions.

If I merely desired to prove that abnormal impressions do produce birth-marks, I might fill several chapters with the recital of well authenticated cases; but since it is my purpose to study their cause and prevention and establish a basis for experimental psychology, I shall simply give a few cases that have come under my personal observation.

A Mrs. G—— was greatly frightened by a large savage dog springing at her as she started to enter a dark barn. In throwing her hands down to resist the animal, she struck her limb. Her babe, born some months thereafter, had the form of the vicious animal's face on the thigh, at the point where the mother's hand struck. The form of the dog's face is slightly raised and is covered with scattering canine hair, presenting the same general appearance as the vicious animal.

Frightened by a Dog.

A Bean Mark.

The same mother, marked a son by an abnormal longing for beans. Seeing a huckster passing, she tried in vain to procure some of the beans. Returning to the house, she stepped to the mirror and adjusted her collar, touching her throat as she did so. Her boy, born a few months later, has two very perfect brown bean marks on his throat.

Goes on Tip-toe.

A lady in Chicago, to avoid disturbing her husband (who was employed nights and slept during the day), went about her work all day on tiptoe. Her baby, carried under these conditions, although a strong and healthy child, did not walk until nearly two years old; he would not put his foot flat down, but persisted in going on his tip toes.

Frightened by a Drunkard.

While lecturing at W——, Oregon, I was called to see a child who was unable to walk or stand unless supported. It would roll on the floor and talk incoherently and in every way behave like one thoroughly intoxicated. Neither of the parents nor the grand parents were addicted to the use of liquor. The mother received a severe fright by seeing a drunken man wallow in a gutter some three months before the birth of her child.

A Clownish Child.

At D——, Oregon, I examined a little boy who was decidedly clownish. The mother, a lady of extremely susceptible temperament, attended a circus during the seventh month of gestation and was very much amused by the ridiculous performances of a clown, whose actions her child imitated from his earliest infancy. The little fellow, whether in school or out, at home or at church, greatly to the annoyance of his mother, was in-

cessantly twisting his body, making comic faces and continually trying to make people laugh.

A Desirable Mark.

I was acquainted with an irreligious family where there was one child who constituted a white sheep in a black flock. The mother during gestation was induced to attend a revival meeting and was thrown into a fervor of religious excitement. Her child, born some six weeks later, was quite unlike his elder brothers and sisters, showing a marked interest in sacred songs and in religious service.

The Lily of the Valley.

A short time previous to the birth of a neighbor's child the evangelist, Bittler, was holding meetings in St. Paul's Church, of Lincoln, Neb. The revival hymn, "The Lily of the Valley," was much used, so that the family were repeatedly singing it at home. This simple hymn became the magic charm to the baby's soul. From his earliest infancy, even during the first month before he was old enough to recognize words or songs, or to distinguish one person from another, the singing of this hymn would quiet him at once and put him to sleep like a hypnotic suggestion.

A Child's Profanity.

I had at one time under advisement a lad whose use of profanity was intolerable, even the saloon men made complaint to his parents. His swearing was not acquired, but natural. He swore from the time he could lisp. His mother told me that prior to his birth, while she had always been an earnest Christian woman, she had an insatiable desire to swear; that the most fiendish oaths seemed to bubble up for expression. She had no idea of the cause of this condition in herself, but the effects upon the child were painfully apparent.

The Materialist's Dilemma.

The phenomena of maternal impressions, both normal and abnormal, are inexplicable on a purely physical basis. Were there no other relations between mother and child than the anatomical, no such results as those just recited could possibly be produced. Scientific men know this, and therefore those who are bound to the materialistic creed ridicule the whole subject. Their theory will not admit of birth-marks; mental abnormalities they attribute to other causes than maternal impressions, and so in order to be consistent with their creed, they explain away mental deformities and deny the fact of birth-marks.

Psychic Power Undeniable.

It can safely be said that but very few up-to-date students hold to the physical theory of heredity. Man is now known to be more than "a physical machine." Psychical power is an undeniable fact. It has been demonstrated beyond the possibility of successful contradiction that one life may, under proper conditions, influence another independent of physical communication. Telepathy and clairvoyance are established phenomena, while hypnotic suggestion and the control of a patient, either through the senses or by silent willing, form a part of the daily practice of many physicians. These practical manifestations of the power of the psychic nature over the physical seemingly solve the problem of maternal impressions and birth-marks.

Maternal Impressions Explained.

The phenomena of normal and abnormal impressions are no mystery to the up-to-date psychologist. They are fully explained by the following facts: (1) Man is a soul of which the body is the physical expression; (2) the soul is

supreme, and thought-forms long persisted in, often repeated, or greatly intensified, take definite form in matter; (3) the established physical organism represents the in-dwelling life, but is subject to change as the life changes, and therefore the physical organism is constantly being formed, reformed, and may be deformed by the normal or abnormal manifestation of the in-dwelling life; (4) the mother and child are in constant rapport with each other; (5) when any two natures are thus psychologically connected, the suggestions, thoughts, feelings, emotions and sensations in one are fully registered in the other; (6) the child's physical and mental organism is forming during the embryonic development, and therefore is susceptible to impression, so that both the normal and abnormal states of the mother modify its life.

The Soul Governs Development.

Rapport Between Mother and Child.

Experiments in suggestive therapeutics and mental control indicate that the potency of a suggestion is largely determined by three general conditions: (1) The strength and definiteness with which the suggestion is given; (2) the susceptibility of the subject, and (3) the number of repetitions.

The Law of Suggestion.

The power to lodge a suggestion in the mind of another varies greatly; some persons are able to do so readily, others never succeed even with years of practice; much seems to depend upon the dynamic power of the mind and the clearness of the thought. The latter seems particularly essential. A thought to produce any marked effect upon another mind must be clear, definite and sharp.

Lodging a Suggestion.

Susceptibility to Impressions.

The susceptibility of persons to telepathic suggestions is as variable as life itself. Some are all but imperturbable, so fixed and established in character, or so completely controlled from within that all outside influences seem lost upon them. Others seem to have no definite character form; they correspond perfectly to their environments and are easily controlled by suggestions.

Prenatal Individuality.

Even during embryonic development there seems to be a vast difference in the strength and persistency of the individuality. In some, the fixed hereditary traits of the parents are so pronounced in the embryo that the little one seemingly refuses to respond to any transient states in the mother's mind, no matter how strong or abnormal; it seems to develop after a fixed plan and will not respond to maternal impressions. Others seemingly respond to every maternal impression and are, therefore, molded in character by the mother's transient states.

Periods of Greatest Susceptibility.

Again the degree of susceptibility is greatest just at the time when a function or faculty is forming; therefore, a mental emotion in the mother, that at one time might prove highly potential in forming, or deforming the nature, at another might not affect it in the least.

Only Repeated Suggestions Effectual.

It is doubtful if abnormalities, or any marked change, is ever brought about by a single suggestion from an abnormal emotion. The first impression made upon mother and child may be the result of a single instantaneous fright or shock, but it is the continued repetition of the image in the objective and subjective mind of the mother that causes it to take definite form

in the mind or body of the child. Were it not repeated, or were it counteracted by an opposing impression or suggestion, its effect would be largely or entirely overcome.

To prevent abnormalities I would suggest: (1) Ignore all thought of the possibility of producing them. They rarely occur, except where the mother and foetus are both very susceptible and are seldom of such a character as to be a great misfortune. (2) The susceptible mother should cultivate a calm, self-possessed, constant, independent nature, refusing to respond to any outside influence or condition, except those tending to produce favorable results. By practice almost any one can so control her nature that no other person or ordinary external condition can influence her. This may require much training on the part of some, but it is a condition that should be attained by all.

Prevention of Abnormalities.

Self-control Essential.

Every soul should strive for absolute freedom. It should be subject to no one, but have the power to choose what it will or will not accept. To gain this freedom one should cultivate individuality and learn to make definite decisions. Repeatedly affirm, "I have absolute self-control." "I can say yes or no to every emotion, desire or feeling and compel its obedience to my will." "I am free from every undesirable influence." "Nothing shall or can disturb my mental harmony." (3) She should place implicit faith in nature and nature's God that all will be well. Perfect trust in the Infinite Life as expressed in all nature, and the complete abandonment of all thought of weakness, or evil results, are the best preventatives of

The Soul Should be Free.

Faith in Nature's God.

abnormalities. (4) Where the mother has sustained any severe shock, fright, or grief, so that there is a possibility of bad results, she should ignore the fact as much as possible and proceed to counteract it by affirmations and suggestions of a directly opposite character. She should treat her forming child just as she would if the babe were in her arms.

Opposing Evil Influences.

For instance, if a mother is holding her child and something occurs, suddenly frightening both mother and child, the mother quickly regains her self-control and at once begins to pacify the little one by assuring it that nothing can harm it, that there is no danger and that she will protect it. Now, while the child is not old enough to understand a single word, her mental suggestions quickly allay its fears. If a child can be thus controlled by suggestions before it is old enough to know one word from another, why will not the same treatment produce the same effect during its prenatal period? Experiments indicate that it will. The self-possessed mother can counteract a bad impression and with rare exceptions prevent it from affecting the child.

Prenatal Suggestions.

The power of a suggestion, or an opposing suggestion to counteract any undesirable influence, or impression, is almost unlimited. By proper soul building a mother can gain such perfect self-control and so prefix her character as to enable her to resist all undesirable influences and largely determine the impressions made upon her forming child.

Impressions may be Controlled.

The fact that sudden impressions do occasionally produce most wonderful results, and that it

is possible for a mother to put herself where she may be subjected to conditions favorable to desirable impressions, has led some to look upon this as an unlimited means of endowing offspring with the elements of genius. The proposition is that since a susceptible mother may, at certain times, receive such impressions from listening to an eloquent oration or grand musical recital, and produce a marked effect upon her developing child and endow it with oratorical or musical talent, why not select the occasion and make the impression? Why not expose the susceptible soul to the magnetic powers of eloquence or the vibrations of music, as one would a sensitive plate to the vibrations of light, and catch the image of eloquence and song? Why spend years in getting ready—in physical and mental preparation—and months in prenatal culture, when the desired results may be produced at once?

A Short Cut to Genius.

The answers to these propositions are: (1) Sudden impressions are rarely potential and seldom of a desirable character. A mother can not sit for an impression as she would for a photograph; if she attempts to force it, her own mental aggression will make the desired impression impossible. (2) As previously indicated, mental and physical peculiarities resulting from sudden impressions are not produced in a moment, but are the result of repeated suggestions; therefore, the more frequently the mother is impressed, and the more vivid the impression, the greater will be the effect upon her child. This brings us back to prenatal culture, and emphasizes the importance of persistent training. (3) Even where

Sudden Impressions Seldom Effectual.

Repeated Suggestions Required.

favorable results have been produced by sudden impressions, observation proves that the talents thus acquired are usually partly, or entirely outgrown in early life, and are seldom transmitted to succeeding generations.

Abnormalties Outgrown.

To illustrate the last proposition: A mother was terribly frightened by a drunken husband trying to kill her. The child born three months later, up to the age of ten, was subject to the most frightful dreams, would scream out in his sleep and almost go into spasms; was extremely timid and lived in constant fear of some one trying to kill him. At twenty he had quite outgrown the impression and had become normal. Mrs. S——, of Seattle, during the sixth month of gestation, attended a splendid musical entertainment, and was, as she expressed it, "completely infatuated and carried away by the most excellent recital." Her daughter in early life displayed all but a mania for music, learned easily and gave great promise, but at the age of 14 the abnormal passion for music began to decline, and later experience demonstrated that her actual talent for music was but a trifle better than that of her parents or elder sister.

Nature Maintains the Normal.

Many similar illustrations might be given, but these are sufficient to explain the proposition. It also indicates the ever manifest tendency of nature to maintain the normal. The fixed factors of heredity do not readily yield to acquired characters; were it otherwise, acquired abnormalities would destroy all established types.

Advocates of the new psychology assure us that we are soon to have a revolution in our

methods of education, brain building and soul development. It has been demonstrated that one person can so lodge a suggestion in the mind of another as to greatly accentuate or stimulate any given power. This seemingly affords an almost unlimited means of cultivating the mind and molding the character of the young. Some of the more sanguine advocates of the suggestive method assure us that any element of mind can be greatly strengthened by a few treatments. With this proposition, however, I am not fully agreed. *The normal increase in the power of the objective or conscious mind cannot exceed the brain development; and brain areas and nerve tracks are not built up by a few mental or hypnotic suggestions.*

Experimental Psychology.

Normal Growth Requires Time.

It is true, that persons under psychological treatment do frequently manifest extraordinary mental power, but all such manifestations are abnormal, the result of stimulation, and are usually followed by more or less reaction. Mr. Wm. A. Barnes, a specialist of Boston, tells of the case of a child who was so poor in mathematics "that he generally had nine problems out of ten wrong. After the second treatment of a few minutes, the boy improved so he was able to get nine out of ten right."

Results of Hypnotic Control.

If this statement is true, it merely proves the possibility of hypnotic stimulation. Mr. Barnes does not tell us that his subject continued to be an expert mathematician, for he knows very well that the extraordinary power was *abnormal* and would therefore largely disappear when the mind returned to its normal state.

Mental Stimulation.

Silent Suggestion.

The point of special interest to us in this immediate connection is, that it is possible for one person to stimulate the brain areas in another person through silent suggestion. This fact is now very generally admitted and widely practiced by psychologists. It is also known that successful mental treatment can be given while the patient is either in a hypnotic or natural sleep.

Control During Sleep.

Experimenters tell us that persons having a very active temperament are more amenable to control during sleep than when awake, and that suggestions lodged in the mind of a sleeping subject remain and become influential or controlling factors in future conduct.

Hypnotism Practically Applied.

This last proposition has been repeatedly demonstrated. I saw Prof. Tyndall, at Los Angeles, hypnotize a young man and lodge in his mind the suggestion that a certain sum of money had been placed in one of the banks to his credit, and that the following morning he would go to the bank at 9 o'clock and demand the deposit. The following morning at the appointed time the incredulous crowd was surprised to see the young man making straight for the bank with the full assurance in his face that a handsome sum of money awaited him. At Detroit a physician recently controlled an erring girl by hypnotic suggestion so that she abandoned her life of shame and returned to her home a reformed woman.

Dangers in Hypnotism.

An amateur hypnotist, at Albany, N. Y., lodged a suggestion in the mind of a pupil to the effect that she could not recall her name. The young lady after a few vain efforts became frightened, ran to her mother, who spoke her name, but still

she could not remember it. The amateur tried in vain to dislodge his suggestion; several successful hypnotists were brought, but none could remove it. The young lady grieved so over the loss of her name that she became demented and is now in an insane asylum. Other illustrations might be given, but these are sufficient to indicate the potency of a suggestion for good or evil.

Hypnotism Prenatally Applied.

The foetus is said to be amenable to mental suggestion and hypnotic control. Practical hypnotists affirm that the character of a child can be greatly modified by hypnotic suggestions lodged in the mother's mind during the last half of the period of gestation. A perfectly reliable gentleman, a hypnotist, told me that he was able to control his unborn child as easily as he could the other members of his family. He was first led to make the experiment because of the infant's extreme activity greatly disturbing the mother, who was in delicate health. He found that by placing his hand over the child and silently willing it to be quiet, or as he said, "talking to it," it would soon stop its restlessness and seemingly go to sleep. He gave it certain suggestions in the line of the artistic and love of the beautiful, which proved to be very strong natural traits in the child's character.

A Father's Experiment.

Resemblance to the Unrelated.

Other reliable cases have come to my notice indicating clearly that a child is amenable to control and subject to suggestions by persons other than its mother for some time prior to its birth. The fact of many children strongly resembling some pronounced character with whom the mother has associated during gestation doubt-

less has its explanation in the susceptibility of the foetus to suggestion.

The susceptibility of the foetus to a suggestion is demonstrated by every change that has ever been wrought by maternal impressions. If the psychologist can stimulate the mental power and by repeated treatment gradually develop the areas of his subject's brain, why cannot a mother, by the intelligent application of this same law, stimulate and control the forming brain of her offspring and thereby modify its character at will? If brain areas can be affected by repeated suggestions in the matured subject, how much more potential must be a suggestion on a brain that is just forming? To my mind this is the most promising field for experimental psychology. It seemingly affords an unlimited means for improving offspring.

Possibilities of Motherhood.

As God in His infinite wisdom saw fit to use woman to bear His son and give Him to the world to save men, so science will yet employ a consecrated motherhood to give to the race the elements of genius, the principles of virtue, and the basis of a noble character.

The Hope of Science.

Part III.

THE ABNORMAL MAN.

CHAPTER XVIII.

HEREDITY, INSANITY AND IMBECILITY.

In Parts I and II we have studied the science of heredity and the operation of its laws in the production of the normal man. In this and succeeding chapters we shall consider heredity in its relation to the abnormal man. We shall notice especially the prenatal influences of the several great social evils, such as intemperance, commercialism, etc., and the part they play in heredity.

The rapid increase in the dependent and delinquent classes in both Europe and America presents one of the most formidable problems of the twentieth century. Despite the combined influences of law, education and religion, the feeble-minded, the insane and the criminal classes are gaining in civilized countries at an almost incredible rate.

Increase of Degenerates.

In France crime has more than trebled in the last quarter of a century; the same may be said of Italy, while Russia is not far behind. The increase in crime in Germany is a little less than

Crime in Europe.

in the other countries named, while England has the lowest rate of increase of any civilized country, Sweden coming next.

Crime in the United States.

In the United States, according to Mr. Round, U. S. Statistician, in 1850 the number of criminals to each one million of the population was 290; in 1860, it was 607; in 1870, 853; in 1880, 1,169; in 1890, 1,315. Thus it will be seen that crime in this country more than quadrupled in the forty years prior to 1890, or increased over 480 per cent, while the increase from 1890 to 1900 has been fully as fast as in any previous decade.

A Grave Problem.

Statistics of the feeble-minded and insane are as appalling as those of crime. Legislators, educators and reformers may well pause at the threshold of the twentieth century long enough to ask themselves the questions: "Whence and whither are we drifting? Why are these things so? How shall we stop the increase of the abnormal man? How shall we stay the rising tide of insanity, vice and crime that threatens to submerge our Christian civilization? How shall we instill the elements of health and principles of virtue, honor and charity into the physical, mental and moral nature of the man of today and the generation of tomorrow?

Education and Crime.

Postnatal education and religion unaided by proper prenatal influences will not solve these great problems. In Spain the proportion of illiteracy to the population is 65 per cent, but the remaining 35 per cent commit one-half of the crimes of the country.

Warden A. A. Brush, of Sing Sing, New York,

in his report before the National Prison Association, said: "One thousand two hundred and forty-eight of our inmates had a common-school education, 13 had an academic education, 6 a collegiate education, leaving only 120 uneducated out of 1,383 now in Sing Sing. * * * Of the 865 received during the last fiscal year, 766 had attended Sunday-schools when boys, 862 were brought up at home, and 3 by strangers. Of the 1,368 convicts in the Auburn State Prison, New York, 1,182 were liberally educated.

Religious Training.

Statistics from the Inebriate House of Fort Hamilton show that out of 600 inmates only 59 were uneducated, 88 had received a rudimentary training, 341 enjoyed a common school education, while 112 were college bred—thus 453, or three-quarters, were liberally educated. In England about 10 per cent of the convicts are illiterate, one-sixth are college bred, and 50 per cent have a common school education.

Prison Reports.

From the foregoing statistics—and they are much in accord with my own observations and the reports from other prisons and reformatories—it will be seen that the percentage of illiteracy among criminals is only a trifle below that of the normal population. The same may be said in regard to religious training, all of which tends to show that the intellectual and ethical training that comes to the average man is not sufficient to prevent his lapse into crime—in his present environments—if dominated by a bad inheritance.

Percentage of Illiteracy.

Heredity and Postnatal Influences.

In making this statement I do not wish to be understood as questioning the advantages of education, ethical training or religious influences; I

simply desire to emphasize the fact that these forces, as applied, have proved insufficient to counteract evil inborn tendencies.

A Tangled Skein.

In considering the influence of the great social evils upon the heredity of offspring I shall purposely avoid the needless recital of statistics, giving only such as are necessary to indicate the potency of bad prenatal conditions in the production of the dependent and delinquent classes. It is difficult to estimate the actual or relative influence of any special one of the great social evils. They are all so interwoven and interdependent that no one can be separated from the others and studied as an isolated factor; moreover, each is a cause and in turn becomes an effect; therefore, the best we can do is to attribute to each only such influences as are warranted by a conservative estimate of results.

In this chapter we shall notice the relation of heredity to imbecility and insanity, and more particularly the effects of narcotics and poisonous drugs used by mothers during gestation. It is

Number of Idiotic and Epileptic.

estimated that there are at present no less than 150,000 feeble-minded persons in the United States (over 100,000 of these are under school age); also about the same number of epileptics, or 300,000 in all. Comparative statistics indicate that these unfortunate classes are rapidly on the increase in proportion to the population. Only 10 per cent of these dependents are found in the state institutions; the rest are cared for at home or in private hospitals, and are usually given as little publicity as possible. Many parents are

aware of the cause of the abnormality and are not particularly anxious to advertise it.

Morbid heredity seems to be responsible for about 38 per cent of these dependents. Estimating that there are 300,000 epileptic and feeble-minded persons in our population of 69,000,000, there would be one such person to every 230 of the entire population; while statistics indicate that where feeble-mindedness exists in families as a hereditary condition, 46 per cent of the offspring are affected. Therefore, 10,000 persons made up of families taken from the normal population produce only 44 feeble-minded offspring; while in a population of 10,000 made up of families in which one or both parents are feeble-minded, we should expect to find 4,600 defective offspring.

Heredity versus Feeble-Mindedness.

Mr. Ernest Bicknell, Secretary of the Indiana Board of State Charities, in his article on "Feeble-Mindedness as an Inheritance," read before the National Conference of Charities in '98, said: "We have made a careful study of the histories of 248 families. The whole number of persons composing these 248 families was 887. Of the 395 males, 222, or 69 per cent, were feeble-minded. Of the 887 persons therefore, 562, or 63.2 per cent, were mentally defective. In 101 of the 248 families under consideration have been found a history of feeble-mindedeness in two generations; 12 families, with 77 members, had feeble-mindedness in three generations; while two families showed 4, and one 5 generations of this defect. Of the 447 persons in the 101 families in which mental deficiency was known to have

Statistics of the Feeble-Minded.

descended from parents to children, 359, or 80 per cent, were found to be feeble-minded. In the remaining 147 families, in which feeble-mindedness has been found in but one generation, there were 440 persons, of whom 203, or 46.1 per cent, were feeble-minded." Thus it will be seen that where feeble-mindedness descends from parents to children for more than one generation 80 per cent of the offspring are affected; while in the case of feeble-mindedness descending through but one generation 46.1 per cent are affected.

Morbid Heredity.

According to the figures of Mr. Bicknell, morbid heredity is responsible for 63 per cent of the feeble-minded. This estimate, however, is based upon the study of families in which feeble-mindedness is known to exist as a hereditary taint, and therefore must not be taken as a basis of reckoning for the whole population. Out of 10,000 feeble-minded persons not over 3,800, or about 38 per cent, are born from feeble-minded parents; the other 62 per cent are the product of other causes.

Causes of Feeble-Mindedness.

My own observations and the careful comparison of the most reliable statistics obtainable indicate that about 95 per cent of the feeble-minded and the epileptic subjects of the country are the product of hereditary taint, hereditary alcoholism or prenatal influences. The principal prenatal influences are severe frights, worry, grief, narcotics and the use of abortive drugs. Of these several causes the last named is by far the greatest.

Only about 2.5 per cent of the epileptics and feeble-minded are the product of fright, grief,

etc., while fully 22.5 per cent are caused by the use of alcohol, opium, morphine, laudanum, and other narcotics. Wherever wreck and ruin are being wrought, King Alcohol does his full share. Just what part of this 22.5 per cent is caused by the use of narcotics by prospective mothers has not been very accurately determined, but perhaps fully one-third. A much larger number of fathers use liquor than mothers, but its use by the mother during embryonic development seems especially productive of these abnormal conditions. Doubtless fully 50 per cent of the feeble-mindedness that has descended as a hereditary taint, and was therefore included as a hereditary cause, was primarily the result of alcoholism.

Narcotics and Feeble-Mindedness.

Intemperate Mothers.

The greatest immediate cause of epilepsy and feeble-mindedness, particularly the former, is the use of poisonous drugs for the prevention of conception and in the production of abortion. It is estimated that no less than 32 per cent of the 300,000 epileptic and idiotic persons in the United States have been so caused. *This means that 96,000 of these unfortunates have been produced by willful violation of nature's laws.* What an appalling crime to be perpetrated in the midst of culture and religious influences! What an abuse of the science of medicine! What a legacy for succeeding generations!

Abortive Drugs and Epilepsy.

Degenerates Willfully Produced.

The 96,000 epileptic and feeble-minded children that are the direct product of this fiendish practice represent but a very small fraction of its evil effects. *Hundreds of thousands have been stillborn from this cause, or born weaklings, only to eke out a miserable existence or fill a prema-*

An Appalling Crime.

ture grave. If the cities of the dead could speak, if crying infants could tell of their prenatal struggles against poisons, what a revelation they would make! If the shamefully common practice of this heinous crime were made public it would shock the sensibilities of the most calloused and awaken pity in the heart of the most hardened criminal!

The Final Remedy.

When the state will prohibit the marriage of the idiotic and feeble-minded, when prospective parents will abstain from the use of narcotics; when physicians will stop prescribing poisonous drugs to ladies during gestation; when people cease preventing conception and attempting to produce abortion by the use of drugs; then, and not until then, will it be possible to stop the production of the epileptic and idiotic classes.

Insanity.

Insanity had its origin among the nobility. In ancient times it was rarely known among the common people; while among the royal families it was, as it is today, frequent. As a hereditary taint it is the most ineradicable. Many writers hold that when the insane taint becomes established in the blood it is transmitted from generation to generation until the family becomes utterly degenerate or extinct.

Increase of Insanity.

Within the last quarter of a century insanity, like epilepsy and feeble-mindedness, has increased at an alarming rate. It has more than trebled in most of the European countries and almost quadrupled in the United States. Statistics indicate that there were about 41,000 insane persons in the States in 1880. This would mean about one to every 1,200 of the population; while in 1900 there are over 150,000, or one to about every 460.

Of the many causes of insanity, alcoholism is perhaps the greatest, while morbid heredity ranks next. Insanity is largely the result of degeneracy. Most persons who become mentally deranged are the offspring of neurotic, drunken, insane, feeble-minded, scrofulitic or consumptive parents. According to the statistics furnished by the Eleventh Federal Census in 10,000 persons from the normal population there are 20 insane, 8 blind and 6 deaf; while in a population of 10,000 composed of families in which there is a trace of insanity there are 300 insane persons, 80 blind and 170 deaf. From this it will be seen that while in the entire population the insane represent only *two-tenths of 1 per cent;* in a population composed of families where there is a trace of insanity, *3 per cent are insane.*

Chief Causes of Insanity.

Hereditary Insanity.

According to Lombroso, insanity is often completely transmitted, and even appears with greater intensity in succeeding generations. Cases of hereditary insanity in children and grand-children in which the form of insanity is the same as in their ancestors are very numerous. All the descendants of a Hamburg nobleman, whom history registers as a great soldier, were struck with insanity at the age of 40. At the Connecticut Asylum 11 members of the same family have arrived in succession.

Lombroso.

Criminal insanity is one of the most common of morbid conditions. In New York State one-sixth of all the murderers are found to be insane; in England one-third. According to statistics, insanity in England is 28 times more prevalent among the prison population than in the general

Criminal Insanity.

community. Dr. Wm. A. Guy, F. R. S., says: "The ratio of the insane to the sane criminals is thirty-four times as great as the ratio of lunatics to the whole population; or, if we take half the population to represent the adults, which supply the convict prisons, we shall have the criminal lunatic in excess in the high proportion of 17 to 1."

Dr. Guy's Conclusions,

Probably 70 per cent of all the insanity of the earth has been caused directly or indirectly by the use of narcotics. Most of what is now called "hereditary insanity" had its origin in alcoholism in preceding generations. Again, much of the insanity that must be attributed directly to anxiety, worry, mental overstrain and precocity, etc., is indirectly caused by the use of alcohol. Finally, thousands who cannot be classed among the hereditary insane receive their insane tendencies through prenatal influences. Habitual alcoholism in the parents, even where it does not produce any greater abnormality in them than occasional intoxication, frequently results in the production of idiotic, neurotic or insane offspring.

Alcohol and Insanity.

CHAPTER XIX.

HEREDITY, HOMICIDE AND SUICIDE.

In this chapter I desire to show the relation bad heredity and prenatal influences bear to crime; to point out some of the causes of the rapid increase of high crime in America; and to emphasize the fact that moral and even religious parents, who practice criminal abortion, often produce offspring that manifest pronounced homicidal or suicidal tendencies.

The Increase of Crime.

Of the rapid increase in crime I have already made mention in a former chapter. According to the most reliable statistics obtainable, there was in 1850 in the United States one criminal among every 3,400 persons, while in 1900 there was one criminal for every 560 persons. Sanderson Christison, M. D., in his recent publication, "Crime and Criminals," says: "Crimes are now nearly five times as numerous as forty years ago." The reports of the state prisons show one-third more convictions for high crime in proportion to the population than there were twenty years ago.

Crime in New York City.

According to the report of the Board of City Magistrates of New York City of 1897, the population of the city had increased 33 1-3 per cent in the last ten years, while crime had increased over 50 per cent. Nine magistrates tried 112,160 cases and held 73,537 defendants.

Crime in the United States.

Comparative statistics indicate that the United States has the highest murder rate of any civilized country; its criminal records show 43,902 homicides between 1890 and 1896; of these 10,500 were committed in 1895; this indicates an average in 1895 of 875 per month or over 28 per day. In 1890 there were 4,390 cases of homicide, while in 1895 there were 10,500; an increase of 6,933, or a little over 160 per cent.

Frequency of Suicide.

Suicide has just about kept pace with homicide, increasing from something like 3,300 cases in 1890, to 7,190 in 1895; this means that an average of over 22 persons per day committed suicide in the United States in 1895. Fortunately there has been a slight decline in high crime during the last five years, yet it is an appalling fact that the United States begins the twentieth century with a suicide every seventy minutes and a murder every hour.

Foreign Criminals.

In comparing the criminal records of the United States with those of other countries, the foreign criminal must always be taken into account. Thousands of convicts from the old world make their way to "free America," hoping thereby to escape justice. It is estimated that our 15 per cent of foreign born population commit 51 per cent of our crime. Since the introduction of the parole system in Europe, it is said that 80 per cent of the prisoners so released ship to foreign ports; of whom 55 per cent come to the United States. Again, the saloon business being largely in the hands of foreigners, the saloon becomes the habitual resort of the foreign criminal where his vicious tendencies are greatly augmented.

Most authorities consider chronic alcoholism as the chief cause of crime; others, however, place heredity first. Judge J. C. Parker, who has doubtless sent more men to the gallows than any other judge in America, says: "Three-fourths of the homicides committed are attributable directly, or indirectly, to the use of liquor." Many pages of like quotations might easily be compiled from other eminent authorities. Such statements, however, are in a sense misleading, for of a large per cent of the cases attributable directly to alcoholism, bad heredity was the primary cause.

Alcohol versus Heredity.

Mr. Strahan, who has given much attention to the study of suicide and insanity, says: "We know, as a fact, that there is no abnormal constitutional state more commonly transmitted from parent to child than this tendency to self destruction, and the major part of the annual increase of suicide, as well as other degenerate conditions, is due directly to propagation. In support of this assertion I would call attention to the fact that while the general death rate of England and Wales has fallen 16.4 per cent during the past quarter of a century, a rise in some cases of over 100 per cent has taken place in the death rates from hereditary and degenerate diseases."

Hereditary Suicidal Tendencies.

Among many cases given by Mr. Strahan to substantiate this proposition he tells of an undergraduate of Oxford who shot himself while in his room. A fellow student who was with him up to 12 o'clock on the night of which he killed himself saw nothing strange in his manner. In a letter addressed to his father he said: "The

Suicide of an Oxford Student.

reason of my committing this act may perhaps seem incomprehensible, but I suppose it is chiefly that *my morbid desire for death from my childhood has grown too strong for me. It may be madness, but I fear not.*"

A Family Mania.

Griesinger, one of the greatest of German alienists, says: "Experience has shown that the inclination to suicide, which often comes on in all members of a family at the same age, communicates itself by hereditary descent." Burrows, among many cases, gives the following: "A man hanged himself. He left four sons. Of these one hanged himself, one cut his throat, one drowned himself and one died a natural death. Two of these sons had families; of one family two became insane and another made several attempts to take his life. Of the other, two members drowned themselves, though never suspected of insanity."

The Ishmael Family.

Esquirol tells of a family in which the grandmother, mother, daughter and grandson all committed suicide. McCulloch in studying the family of Ben Ishmael, discovered and identified 1,750 descendants living in Kentucky in 1790, who had been criminals and paupers, among whom were 121 prostitutes. In six generations 75 per cent of the cases treated in the city hospitals of Indianapolis were of this man's offspring.

Descendents of Frau Ada Jurke.

Prof. Pelman, of Bonn University, has discovered and identified 709 descendants of Frau Ada Jurke, a notorious drunkard who was born in 1740 and died in 1800. Of these 7 had been convicted of murder, 76 of other crimes, 144 were

professional beggars, 61 lived on charity and 181 were prostitutes. This family has cost the German government over $1,200,000.

Mr. Dugdale, who was a member of the executive committee of the Prison Association of New York, and a most painstaking student of the cause of criminals, found in a study of 223 convicts that 23.03 per cent came from neurotic stock, 75.63 per cent were habitual criminals, 17.16 per cent came from criminal families, 22.31 per cent from pauper stock, 42.49 per cent from intemperate families, and that 39.05 per cent were habitual drunkards. In the crimes committed upon persons (murder, rape, etc.), 40.47 per cent were of neurotic stock, 59.52 per cent were habitual criminals, 19.04 per cent were from criminal families, 38.08 per cent were from intemperate families, and 40.47 per cent were habitual drunkards. Of the habitual criminals 14.20 per cent came from neurotic stock, 18.75 per cent from criminal parents, 45.45 per cent from intemperate families, while 42.61 per cent were habitual drunkards.

Statistics in Criminal Heredity.

Dr. Daniel R. Brower in a recent lecture in Chicago, said: "There are two classes of criminals, the habitual or hereditary criminal, and the occasional. Of the entire criminal class 80 per cent are habitual malefactors. * * * In Germany one man had 804 descendants, nearly all of whom were criminals, many of them murderers, thieves and pickpockets."

Per cent of Hereditary Criminals.

In considering the causes of a criminal it is impossible to determine the relative influence of the several factors that have entered into his com-

position and directed his conduct. Bad heredity, bad whiskey and bad environment vie with one another for the trophy of crime. Seldom does a man become a habitual criminal without the conjoined influence of the three. In thousands of cases in which liquor or evil associates is the *immediate cause,* bad heredity is primary.

The Principal Causes of Crime.

Criminal tendencies in a man are quickly awakened and greatly augmented by evil associations and the use of narcotics. Even where the criminal instincts are very strong by inheritance, if a man lives a temperate life and is removed from all bad associations, neither he nor his most intimate friends may ever suspect his criminal tendencies; but let him begin drinking and associate with vicious characters and his inborn criminal instincts will soon be expressed in conduct. If he commit crime, the natural inference is (since he has always been a law abiding citizen up to the time he began drinking) that liquor was the supreme cause while, in reality, it was only the stimulator of his latent criminal tendencies.

The Well-born Seldom Commit Crime.

The more I study the criminal—and I have looked up the family record and prenatal influences of many—*the more I am inclined to the opinion that the well-born person rarely, if ever, lapses into high crime.*

Occasionally well-born persons under the influence of liquor, excitement, or hypnotic suggestion commit crime, but they quickly repent, are horrified at the thought of their mistake and some would prefer death to repeating it, thereby showing that they are vastly different from the hereditary or habitual criminal who delights in

The Occasional Criminal.

crime, rejoices at the thought of repeating it, and expresses no feeling of remorse.

The Hereditary Criminal.

Hereditary criminals form a class peculiar to themselves. They are much influenced by environments, and are greatly brutalized by the use of liquor; but crime is as natural to them as the most desirable gifts are to other men. Dr. Thompson, in speaking of this class, says: "The habitual criminals are without moral sense. They are true moral imbeciles, in the presence of temptation; they have no self-control against criminal acts. Out of five hundred murderers that I have known, only three of them ever experienced any remorse." Lombroso says: "Many criminals have told me that there were times when they could not restrain themselves."

The Juvenile Offender.

An insatiable longing or inborn desire to steal, or to torture something is not uncommon among natural born criminals. That this is not the result of alcoholism or bad environments is proved by the fact that it is often strongest in the young child that has not been exposed to any of these causes. The reform schools now contain several thousand such children; hundreds of them were born on a farm, or in places where they were far removed from any exciting cause.

Increase of Hereditary Criminals.

The number of persons born with homicidal or suicidal tendencies is increasing much more rapidly than is the normal population; this is no doubt in part due to the increased consumption of alcohol and the unrestricted multiplication of criminal families; but it is more largely due to bad prenatal influences. The morbid conditions of the prospective mothers, gloomy forebodings,

intense anger, attempted abortion or the criminal desire to destroy the unwelcome child, in short *vicious maternal impressions, are the chief causes of children being born with homicidal and suicidal tendencies.*

Bad Maternal Impressions.

Fully 40 per cent of our hereditary criminals are born from parents in whom there was neither chronic alcoholism nor previous morbid heredity. In fact, one of the strongest points urged against the doctrine of heredity, by those unacquainted with its laws, is that many of the most vicious children are born of good, moral parents. The law of maternal impressions explains why this is so. There are thousands of cases in which the mother wished she were dead, or attempted the destruction of the unwelcome child with the result that the child early manifested homicidal or suicidal tendencies.

A well known historical case is that of Cardon, the criminal, whose mother was irascible when pregnant with him and attempted to abort. His criminal tendencies, resulting from this prenatal influence, were transmitted to the next generation; his two sons were criminals, one of great ability being condemned to death for poisoning, the other giving his life over to gaming, drinking, thieving, etc.

Two Sons Born to Crime.

Another well known case is that of a Chicago family. Two children born while the parents were living in harmony were normal, well behaved and grew up to be respectable men. After their birth a family quarrel turned the mother's love into hate so that she bitterly protested against maternity. When it was forced upon her

she almost raved with anger, threatened the husband's life, drove him from the house with a butcher knife, and did her best to destroy the unwelcome child, but was unsuccessful.

Four years later she bore another child under similar conditions. Both of these children were vicious and criminally inclined from birth. The first died at the end of a rope in the hands of a mob on Haymarket Square, Chicago, for murder, the other was sentenced to state's prison for life.

Attempted Abortions Produce Criminals.

Anyone who doubts the possibility of a mother's criminal attempts to destroy the foetus affecting the character of the child, needs but to investigate to be convinced. To be sure, atavism, or an unfavorable combination, may produce a morbid tendency in offspring even where there are no bad maternal impressions, but criminal tendencies arising from these sources where both parents are normal, moral and temperate are comparatively rare. I have had under my personal observation a great number of children born from good parents who were melancholy or vicious from birth. In every instance a true history of the period of gestation has revealed a morbid condition of the mother's mind and indicated that the child's vicious tendencies were largely, or wholly, due to bad maternal impressions. A few of these cases, every one of which I know to be substantially as here given, will serve to emphasize the facts in question and to indicate the potency of morbid impressions.

Prenatal History of Vicious Children.

Mrs. Young, of A—, Ind., was very much disturbed during gestation, cried most of the time,

continually wished that she were dead and out of the way and used various drugs to destroy the embryo. Her daughter, born under these conditions cried and whined incessantly when a child, was seldom happy and would frequently say, "I wish I were dead!" Even when in her teens, no matter how kind or courteous her young friends were to her, she always felt that she was not welcome. At the age of twenty she told me that the impulse to commit suicide at certain times became almost irrisistible; that she had a constant desire to die and could not help feeling that her presence was an imposition even upon her best friends. She assured me that but for her religious training and the fear of doing wrong she would have taken her own life.

Suicidal Tendencies in a Child.

At F—, Ohio, the principal of one of the public schools brought me a boy who was so utterly bad and viciously cruel that he had to be expelled from the public school. The little fellow, not yet ten years old, had been twice taken into custody by the police for his cruelty to younger children. On one occasion he had planned to kill a younger playmate but was stopped by a passerby. The young lad had a special dislike for his father and repeatedly affirmed, "I will kill the old man just as soon as I am old enough." The mother very injudiciously referred to his dislike for his father during the examination and remarked that she guessed he didn't mean it; the boy looked up with an expression of hatred on his face and said, "I do to, and I will show you some day." Then relaxing the expression, he broke into a low, guttural,

A Would-Be Parricide.

cruel, heartless laugh peculiar to the moral imbecile or born criminal.

The mother informed me that she had been a society woman up to the time of her marriage. Her husband being a traveling salesman, she was accustomed to go much into society during his absence. Maternity was undesired. When it was forced upon her she felt she was being robbed of her former social freedom and turned bitterly against her husband for the supposed imposition. She repeatedly attempted to destroy the unwelcome child. She said she despised it and at times felt so angry at its father that she could have killed him. As there was neither chronic alcoholism nor morbid heredity in either parent, this would-be parricide was undoubtedly the product of maternal impressions.

Undesired Maternity.

A most excellent young married couple, both of whom were from good families, were greatly put out when they found they were to be parents. The young wife was so vexed that she did her best to destroy the foetus. She railed at her husband and frequently entertained morose, murderous desires during gestation—with the result that her little boy manifested a disposition quite unlike the character natural to both parents. He had an ungovernable temper, would turn almost black in the face with anger and swear at his parents, threatening to cut them to pieces. When angry at his playmates he would mumble over the most cruel oaths, grit his teeth and declare he would kill them. He came near killing two children before he was seven years old and at eight deliberately planned to murder his little

A Mother Made Criminal.

sister, struck her on the head with a hatchet, fracturing the skull and stunning her so that she was unconscious for two hours.

While I was lecturing in Portland, Ore., a very inoffensive, delicate, modest little lady, with a kind, sympathetic face, called at my study with her eight-year-old boy requesting a careful description and some advice in regard to his management. The lad resembled his mother very much, mentally and temperamentally, except that he had an extremely cruel, revengeful nature. At the end of my description the mother said, "I have never been able to understand him. He delights in torturing everything. We just can't keep a cat about the place and I dare not let him play with other children. He is so cruel that he has become the terror of the neighborhood."

Extreme Cruelty Inborn.

When the lady left the study, I remarked to my wife, "That is a bad boy, he was an unwelcome child and that innocent little mother has attempted his destruction before he saw the light of day. Bad maternal impressions have given him decided homicidal tendencies." A week later I gave a lecture to ladies in one of the churches in the residence portion of the city. The mother of the unfortunate child was present. In the course of the lecture cases similar to her own were cited. As the audience was passing out the little lady approached my wife and began weeping. In order to avoid the crowd my wife took her into the parlors of the church where, amid burning tears and choking sobs, the heartbroken mother told the oft-repeated story of

A Mother's Confession.

a husband's cruelty and unwillingness for her to bear children; how she had destroyed six unwelcome children and had repeatedly attempted the destruction of this one but failed, only to realize when too late that she was not only a murderess, but also the mother of a child with homicidal tendencies implanted in his nature by her own unnatural desires.

No tongue can describe nor pen portray the anguish of that poor soul awakened to the realization of her crime. Hundreds must some day suffer from a like awakening. Were it not for the awful results and the frequency of such crimes it would perhaps be kinder to leave them ignorant of their criminal responsibility, but when thousands are being unfortunately born under these morbid conditions and tens of thousands of innocent babes are being murdered, it is necessary to reveal the fact and to uncover the sin.

An Awful Awakening.

Several pages could be filled with the citation of personal observations like the foregoing, while a volume might easily be compiled from the observations of others and the testimony gathered from physicians, but these will suffice. When we consider the frequency of abortion and attemped abortion, it is easy to understand why so many are born with criminal tendencies.

Increase of Criminal Abortion.

The number of prenatal murders in Europe and America is something appalling. As a crime it far exceeds all others, and, what is worse, it has increased more rapidly during the last 25 years than any other class of crime. If we can trust the testimony of the best physicians of the country, the practice of destroying the unwelcome life

is well nigh universal. Statistics of abortion, which probably do not include over one-half of the actual number of cases, indicate that *fully one-third as many children are murdered before birth as are born.*

Statistics on Infantcide.

A recent report of the special committee on criminal abortion in Michigan contains this statement: "To so great an extent is abortion practiced by American Protestant women that by a calculation of one of the committee based upon correspondence with nearly one hundred physicians, there comes to the knowledge of the physicians 17 abortions to every 100 pregnancies. To these the committee believe may be added as many more that never come to the physician's knowledge, making 38 per cent, or one-third of all cases ending in miscarriage. The number of women that die from its immediate effects are not less than 6,000 per year."

Dr. Chandler on Prenatal Mortality.

Dr. W. A. Chandler, a physician of over thirty years' practice, says he believes that "more than one-half of the human race die before birth and three-fourths of these are abortions by intent." Other physicians of wide experience have offered similar estimates, while many declare that "not more than one conception in three is allowed to come to a natural birth."

Number of Prenatal Murders.

Reckoning from the most conservative opinions there is one intentional abortion for every two natural births, and estimating that there are 1,500,000 natural births per annum, this would indicate that there are 500,000 prenatal murders in the United States every year, or 1,393 per day.

Many hold that the destruction of the embryo

prior to quickening is not murder. This is absurd. If murder is the destruction of human life, then whoever destroys a human being from the hour of its beginning is guilty of this crime.

Is Abortion Murder.

Mrs. Stockham in "Tokology," well says: "When the female germ and male sperm unite, then is the inception of a new life; all that goes to make up a human being—body, mind and spirit, must be contained in embryo within this minute organism. *Life must be present from the very moment of conception.* If there was not life there could be no conception. At what other period of a human being's existence, either prenatal or postnatal, could the union of soul and body take place? Is it not plain that the violent or forcible deprivation of existence of this embryo, the removal of it from the citadel of life, is its premature death, and hence the act can be denominated by no milder term than murder, and whoever performs the act, or is accessory to it, in the sight of God and human law is guilty of the crime of all crimes."

Dr. Stockham on Criminal Abortion.

Is it any wonder that the Gospel of Jesus Christ fails to spiritualize a man or a woman whose conscience is calloused with this crime? Is it any wonder that the "still small voice" loses its persuasive power in a soul that has been deadened by murder? Is it any wonder that children born of parents who have habitually murdered their offspring should early manifest criminal tendencies? Is it any wonder that homicide and suicide are rapidly on the increase when thousands of parents are guilty of this crime?

Crime Inevitable.

Is it not a wonder that a righteous God does not smite the earth in indignation?

The Sin of Christendom.

England may well be proud of having largely put a stop to infanticide in India. Missionaries from the United States have done much to reduce child murder in China; but beneath the folds of the "Royal Jack" and the proud colors of "Old Glory," there exists a crime that would put the pagan mother to shame.

The Infant Host.

If the children who have been murdered during the last twenty-five years and hurled into eternity without an opportunity for development on the earth plane, could be reincarnated, they would form an army larger numerically than all the standing armies of the world, including England's mighty hosts in South Africa and the Americans in the Philippines.

The Judgement Day of Nations.

If there is a power that shapes the destiny of nations what must be the decree of heaven when the high crimes of Christendom are reckoned? If there is a judgment day fixed by the resident forces of nature or by the sovereign will of nature's God, what must be the fate of intelligent men and women living in the full light of Christian civilization, yet habitually practicing this crime?

At the Threshold of Eternity.

If criminals must pay the penalty in a future life for the deeds of this one, what a hell must await those whose hands are red with innocent blood! If man is a conscious being beyond the grave; if loved ones recognize their own; then heaven pity the thousands of parents who at the threshold of eternity must face the condemning eyes of the little ones whom God intrusted to

their care, but whom they have murdered? What a nightmare of horror must sweep over them! What anguish of soul, what burning of conscience, what indescribable pain, what unutterable grief must attend that hour!

CHAPTER XX.

HEREDITY AND COMMERCIALISM.

In this chapter we shall study the relation of commercialism to heredity, more especially the prenatal influences exerted by the present mania for wealth. We shall consider the abuses of wealth and the misery, vice and crime resulting therefrom only in so far as these conditions tend to produce a morbid heredity.

Mammon Worship.

Mammon worship is the mania, the sin and the crime of the age. Upon the golden altar of this god of the nations we sacrifice comfort, fidelity, virtue, culture, honor, liberty and character. In our blindness we have failed to see the far-reaching effects upon posterity of this mad rush for wealth.

The Power of Wealth.

Americans have been called a nation of shopkeepers, money-makers, gold worshipers and commercial sharpers. Deny this as we may, money has an extraordinary power over us. Wealth buys friends, favors and position; it governs society, municipalities, political parties, and largely controls national and international relations. Wealth makes an acceptable apology to the public for a man's stupidity, ignorance, vice and even his crime. Men of the most disreputable character, if kid gloved and bolstered with bonds, are frequently admitted into the best (?) society

and placed in high official positions, while men of culture, refinement, virtue and moral worth often struggle in vain for recognition.

The super-normal power exhibited by wealth in every department of life makes poverty a disgrace and the fear of poverty and its consequences the nightmare, the constant terror of millions. The mad struggle, not for the necessities and comforts of life, but for riches and its pomp, power and privileges, produces a constant strain upon all. It robs home of its quiet joy, honest toil of its contentment, commerce of legitimate business, public trust of fidelity, patient study of its reward, moral worth of its just recognition, and places a bounty upon commercial shrewdness, political trickery, professional quackery and religious buncombe.

Poverty a Disgrace.

The instinct to acquire is natural. To lay up property and prepare for old age, future want and those depending upon one; is not only the right, but the duty of all. "If any provide not for his own, he is worse than an infidel." To convert the crude materials of nature into such things as minister to the health, happiness and progress of humanity, or to increase the wealth of the world by the honest accumulation of a large fortune, is certainly commendable. For a number of men to combine their wealth and energy in order to develop and conduct a business that is too extensive to be successfully operated by one, is perfectly legitimate; but none of these necessitate the overwork, rush, greed, and criminal abuses of wealth that characterize modern commercialism.

The Right to Acquire.

Abuses of Wealth.

Commercialism exalts the few and enslaves the masses. Of the immediate results of this all are painfully aware. The wretchedness, misery, and struggles of the poor; the indolence, dissipation and equally unfortunate conditions of the extremely rich, have been the inspiration of many writers. Deception, robbery, forgery, the breaking of public trusts, the defrauding of the unsuspecting, the buying of courts and legislators, the wrecking of legitimate business by monopoly, and the sacrifice of national honor in the interests of avaricious capitalists, have been fully discussed in the press and on the platform; *yet the larger part of the baneful results arising from the supernormal power conferred upon wealth is expressed in the heredity of succeeding generations.*

Succeeding Generations Affected.

Slaving is Unnecessary.

Poverty and overwork are both unnecessary. Careful calculations indicate that four hours a day of well directed labor by every able bodied man and woman would provide the entire pupulation with all the necessities and most of the luxuries now enjoyed by the well-to-do classes. Four hours a day of labor is not more exercise than should be taken for the development and maintenance of physical strength and mental vigor.

Excessive Toil Injures Offspring.

Under present conditions the masses are compelled to slave to a point of exhaustion and eke out a miserable existence, while the few live in luxury, ease and dissipation, on the wealth thus produced—the result being that neither are in condition to give a good inheritance to offspring. Even among the independent classes, where neither poverty nor circumstances necessitate overwork, the mania to get rich induces many to

exhaust themselves completely, physically or mentally, so that they parent children who are sadly wanting in physical strength and mental vigor.

Many children are born tired! The overworked energies of the parents, their tired condition at the time of the initial of life, and in the mother during gestation have robbed them of all physical vigor. A farmer carefully protects his brood animals, feeds them well and sees that they are not overworked; his wife, however, is allowed to slave from daylight until late at night with one child at the breast and another developing beneath her heart. His colts take the premium at the fair; his children are weaklings, dullards, or loafers. Poorly fed, overworked mothers give birth to most of that constitutionally tired, indifferent, worthless class called tramps.

Children Born Tired.

Overwork depletes the brain as well as the body. Most children born from exhausted parents are poorly endowed mentally and morally. When the energies of parents are largely directed to the muscles their offspring are usually more muscular than intellectual or moral. I have observed that business and professional men, who in their eagerness to accumulate, greatly overtax their nervous system, frequently parent comparatively inferior children. Seldom does an overworked professional or public man parent a child with a mentality that is the equal of the father's.

Overwork Depletes the Brain.

Again, the constant effort to accumulate augments the propensities to an abnormal degree and correspondingly weakens the other powers. It creates inordinate selfishness, robs the intellectual and esthetic faculties, leaves the social nature

Commercialism Begets Selfishness.

cold and indifferent, the ambitions narrow and selfish and the moral sentiments passive or weak. Children born of parents whose whole lives have been devoted to accumulating wealth—who have sacrificed all their finer feelings, comfort, culture and religious development in order to make a fortune—*cannot be otherwise than selfish and commonplace.*

Mind is a Limited Quantity.

The significance of the foregoing proposition will be appreciated only by those who have made a study of mind. The mental power of every individual is a limited quantity, some having much more than others. Doubtless the quantity may be increased by use and diminished by disuse; but this does not alter the fact that mind is a limited quantity. What the world calls a "genius" is, in most instances, one in whom the mind power is largely expressed in some special talent: if it happens to be in the direction of reverence and spirituality, he becomes a religious enthusiast; if through the reasoning or poetic sentiments, he is a philosopher or a poet; if in the scientific or inventive faculties, he is an inventor; if in the acquisitive instincts, he becomes a great financier; if his mind power is mainly expressed through the animal propensities, he becomes a great criminal. The difference, therefore, between the born criminal and the born inventor is that their supernormal powers lie in different directions.

What Constitutes a Genius.

The Future American.

Now, the concentration of mental force in the direction of money making is rapidly developing the financial instinct in the American people. This means that the *genius* of the coming citizen, the strongest characteristic of the future American,

is to be the tendency to acquire—in other words, egoism and *selfishness.*

It is needless to comment on what must be the doom of a republic wherein the highest ambition is the making of money. Wealth has its uses in individual and national life. Perhaps no nation can become great without great wealth; but if the accumulation of wealth is made the end, if the public mind has no higher ambition or loftier purpose than this, then shall gold rule to ruin. If art, literature, science and religion are all to be sacrificed in order that the young American may become a great financier, then shall the greatest republic in history sink below the horizon of civilization.

Gold May Rule to Ruin.

Children born from honest parents are often dishonest. Where parents devote their entire time to making money so that the acquisitive instinct is constantly exercised, their children are often so selfish as to make it difficult for them to be honest. Some years ago an evangelist and missionary brought me his two children for study, declaring they were positively unlike and that he could not understand how it was possible for brothers to differ so widely. The elder one was a very bright boy, studious, thoughtful, kind and unselfish; the younger had a fair intellect, was very energetic, but so abnormally selfish that he was almost unmanageable. He wanted everything his own way, would never willingly divide with others and was given to pilfering. The first child was born soon after the father and mother left college; he was a student, as they had been. For three years prior to the birth of the second child the parents

Selfishness Begets Dishonesty.

had been engaged in raising money for missionary purposes, receiving a per cent for their services. They had lived *penuriously* and devoted all their energies to making money. Their abnormally selfish child was a very fair reproduction of their lives. I have met many similar cases where the effects of the family life were plainly visible in the offspring. Any reader who will take the pains to study the prenatal conditions of a number of children and compare these with their dispositions will be able to observe similar results.

Dishonest Children from Honest Parents.

If honest parents by concentrating their forces largely in the line of money making may so accentuate this propensity as to endow their offspring with a tendency to steal, what must be the result where this condition exists together with *dishonesty?* Misrepresentation in the name of business has become well nigh universal. Deception is practiced in almost every branch of trade! Habitual deception on the part of business men must influence their offspring.

Business Deception Produces Criminals.

A very interesting and significant fact, well known to detectives and the police, is that the kind of deception or theft practiced by parents is usually practiced by their offspring. In many instances this is due to postnatal training, but not in all. Even when children born of dishonest parents are placed in good families in early infancy they frequently develop the characteristics of their parents. Shoplifters beget shoplifters; burglars beget burglars; petty thieves, petty thieves; and counterfeiters, counterfeiters.

The Offspring of Thieves.

A good illustration of this is seen in the Johnson family of counterfeiters. The grandfather

was a great counterfeiter. The members of the next generation were well known to the police and were considered experts, while in the third generation the criminal skill reached such a high degree in seven brothers and sisters that they were considered the most expert counterfeiters in America.

A Family of Counterfeiters.

Through the law of heredity and prenatal culture the speculative and gambling instinct is being developed to an alarming degree. *Ten times more money changes hands today in games of chance,* in proportion to the population and wealth of the country, *than did a quarter of a century ago.* Honest, steady increase no longer satisfies the average man. Many prefer to risk their all in wild speculation, or to enter some illegitimate business that offers exceptional profits rather than settle down to honest trade.

Increase of the Gambling Instinct.

This gambling instinct is seen not only among the great financiers of the world, who manipulate the boards of trade and stock exchanges; in the professional gambler and swindler, but also among artisans, shopkeepers and common laborers. Thousands of hard earned dollars pass from the horny hands of labor to the soft hand of the professional in our pool rooms and gaming houses every night. It is estimated that there are 250,000,000 poker chips in use in this country, nearly all of which represent coin in games of chance, and yet this is but one of thousands of devices for gratifying the gambling instinct.

Gambling Common to all Classes.

Thousands of children are born with morbid commercial inclinations. Their first manifesta-

tion of the acquisitive instinct is expressed in a game of chance or some deceptive scheme.

Tendency Toward Gambling Inborn.

I recently studied a bright boy whose father was a gambler and false financier. The boy was a great success as a money-maker. While in school he would make from $1 to $3 a week by trading, playing marbles and games of chance. He was always planning some scheme to get rich quickly, and it is safe to say that nine out of ten of them were based on deception. Like most gamblers, he never saved more than a living; his mania was gambling; he cared little for the spoils after he got them. This seems to be characteristic of most gamblers. They are like the hunter in the chase, eager and wild with enthusiasm until the game is captured, but caring nothing for it afterward. If gambling continues to increase it must of necessity undermine legitimate business by destroying the normal manifestation of the acquisitive instinct.

A Characteristic of Gamblers.

Fourth of July Bombast.

Class distinction is another evil resulting from commercialism. We boast of our Democratic principles, and on the Fourth of July loudly affirm that "all men are born free and equal," and then proceed to observe class distinction everywhere. This is noticeable not only between the rich and the poor, but among all classes. Clerks and typewriters feel themselves above common laborers and domestics, teachers and professionals form another class. Most people of wealth consider it beneath them to associate with the poor. The result of all this is a mutual antagonism between the two extremes. Out of this unnatural condition perverted, vicious, and even criminal tenden-

Class Distinction.

cies are developed in one generation and transmitted to the next.

Nihilism and anarchy are inevitable results of class hatred. Children born of parents of the middle and lower classes frequently have an innate antipathy for the wealthy and those in authority. This inborn aversion is easily fanned into hatred by the political agitator and often results in anarchy or crime.

Nihilism and Anarchy.

If the Government is to stop the rapid increase of this dangerous class it will be necessary to respect a man for his manhood regardless of his bank account, stop irritating—for political purposes—the antagonism between capital and labor, and cultivate a more kindly spirit between the masses and the classes.

Many criminal anarchists have received prenatal impressions which strongly inclined them to commit crime. Ling, who cast the first dynamite bomb in the Haymarket Square riot, in Chicago, inherited his hatred for the nobility from his mother. She was a housekeeper in the home of an English landlord and is said to have suffered many impositions during gestation. She not only despised her oppressor, but in her moments of anger threatened his life. Ling, like Ishmael, was born with a deep feeling of revenge interwoven in every fiber of his nature.

Ling the Anarchist.

A striking illustration of the evil effects of class hatred as a prenatal influence is seen in the atrocious crimes committed by colored men in the South during the last quarter of a century. It is a significant fact that most of these colored criminals were born during the agitation preceding

the Civil War, during the war, or directly thereafter, while the parents were filled with the desire for revenge.

The Colored Criminal.

The negro is not naturally vicious. Unlike the North American Indian—who was cruel by nature—the native African was comparatively inoffensive and non-destructive. The early history of the African slave reveals very little criminal tendency, but under the abuses of slavery the revengeful spirit was gradually developed. Most of the slaves of the South belonged to noble men and women of heart and brain, who treated them well; and among those so treated crime against person was very rare. Some, however, were subjected to the most inhuman cruelty; virtue was outraged, families were broken up, and prospective mothers were compelled to stand by and see their loved ones sold or brutally ill-treated. The revengeful feeling thus generated in the parental mind and the maternal impressions thus made gave to the forming children the instincts of the criminal.

The Product of Slavery.

Money and Matrimony.

Commercialism degrades matrimony. Through its seductive influence thousands marry persons to whom they are most illy adapted; persons whom they never would marry but for their money. Not only do many marry from mercenary motives but the social position of each is so largely determined by one's bank account that young people are thus limited almost entirely to their particular class.

A young lady of wealth may be drawn through her affections and judgment to a young man who has nothing to offer but manhood, culture,

honesty and ambition. Their union would perhaps be a most favorable one; but commercialism has so distorted public sentiment that if she marries this poor man she is severely criticised for her choice, whereas, if she marries a man of wealth, she is said to have married well and receives the congratulations of her friends. The question of compatibility, the personal habits and the moral character of the man are secondary considerations.

Character a Secondary Consideration.

Commercial unions are seldom happy ones. Thousands behind gilded walls are silently treading the wine-press of their own misery, vainly wishing to recall the halcyon days of youth in which to consummate a lovematch. Children born from such parents are seldom as well endowed physically, mentally or morally as their parents; moreover, the social inharmony that usually obtains, or the desire for other associations, frequently produces most undesirable tendencies in offspring.

Unhappy Unions.

Commercialism tends to concentrate capital. The evil effects of this on posterity are so varied and far-reaching that they are difficult to estimate. The greatest obstacle in the way of progress in every country is that most of the population is born from the lower, overworked, poorly fed, illiterate classes.

Commercial Bondage.

The concentration of capital has a tendency to drive the dependent classes to the cities where children are born under more unfavorable conditions than would be possible in the country. The overcrowded centers of our large cities are the incubators of the vicious and criminal classes.

Where Criminals are Born.

Fully twice as many criminals are born in the cities in proportion to the population as in the country.

Poverty and Crime.

It is true that bad environments and vicious postnatal training have much to do in producing the dependent and criminal classes. In some instances they are doubtless the principal factors; yet a careful comparison of the physical development and psychology of 100 children born in the better districts of a city with 100 born in the poorer districts will readily show that the former have by inheritance a great advantage over the latter.

Environment and Crime.

Mr. Ferri, before the Congress of Criminal Anthropology in Paris, said: "Out of 100 persons living in the same misery and abandonment, 60 commit no crime; of the other 40, 5 commit suicide, 5 become insane, 5 are beggars and 25 commit crime; therefore, social environment is not the exclusive cause of crime."

Commercialism and Vice.

Commercialism is fast becoming one of the principal causes of prostitution and its correlated evils. The miserable pittance paid salesgirls, factory hands and women who toil in the sweatshops drives thousands into a life of shame. The salaries paid in many instances will not house, feed and clothe the toiler; therefore, she is absolutely forced to sell herself, steal, starve, beg or commit suicide. Anna Besant aptly said, "Our great employers build homes for fallen women while they are manufacturing them in their factories."

I recall a scene in a room where four young women toiled day and night making vests at a

price that enabled them to earn $1.25 a week each. It was an inside room, up next to a hot tin roof. The furniture consisted of three chairs, a sewing machine, a table, a cot, and an oil stove. In this little room they cooked, labored and existed. Day and night three worked while one slept, each taking her turn of 12 hours in working buttonholes and finishing, 6 hours at the machine, and 6 on the cot to rest, with barely time enough off to prepare and despatch the scanty meal.

Scene in a Sweat Shop.

A young woman in Chicago who worked on mole skin pantaloons said that with full work she could earn $2 a week, out of which she had to expend 37c for thread and candle. On an average, on account of shortness of work, she could not make more than 75c a week. She lived this way for three years before she fell. Women who have such courage of conviction as to be true to their conscience under conditions like these are worthy of an eternity amid the company of angels. Is it any wonder that thousands despair and sell themselves in order to live?

A Struggle for Existence.

When we remember that in the United States alone there are over 200,000 girls employed in the shops, factories and department stores, it is easy to see why so many are driven to a life of shame. When we realize that hundreds of these girls bear illegitimate children who are the product of starvation and vice and that thousands who have been totally disqualified for the duties of wife and mother marry men as wretched and degraded as themselves, we can readily understand how commercialism is directly causing tens of thousands to be unfortunately born.

Shop Girls as Wives and Mothers.

CHAPTER XXI.

HEREDITY AND INTEMPERANCE.

King Alcohol is the worst enemy of the race. He begets more unfortunate offspring and produces more poverty, pauperism, imbecility, insanity, vice and crime than any other monster. He is the father of the dependent and delinquent classes. The liquor traffic is the greatest factor operative today in consolidating capital; the most potential force in robbing, oppressing and enslaving labor; the most seductive power brought to bear upon legislation; the most subtle corruptor of municipalities; the vilest opponent of public and private morals; the principal cause and perpetrator of prostitution; the boldest desecrator of the Christian Sabbath, and the sworn enemy of the church.

King Alcohol.

At first these statements seem extravagant, but careful investigation and unprejudiced consideration of the facts will convince anyone of their truth. Alcoholism when studied from a commercial, sociological, pathological and ethical point of view is found to be the greatest force now operative in degrading and destroying the race. It exceeds the cruelties of war, famine and pestilence.

More Cruel than War.

In attempting to discuss in a single chapter a few of the more important phases of alcoholism

and its relation to heredity I shall necessarily have to generalize the facts and give only such statistics as are necessary to indicate the relation of intemperance to poverty, pauperism, insanity and crime. The comparative statistics here given, bearing upon the financial and labor side of the question are in the main taken from the Bureau of Statistics of 1893. Therefore, those indicating the running expenses of the government and the expenses of the war and navy are much lower than these have been since the war with Spain and the expansion of the army and navy. The other statistics, however, are relatively, substantially correct for 1900; for while there has been a rapid increase in the various expenditures used in comparison, the increase in the consumption of liquor has more than kept pace. Therefore, were it possible to revise these figures and show the relative expense and evils arising from the liquor traffic at the present time, the facts would be even worse than here indicated.

Basis of Reckoning.

Liquor and poverty go hand in hand. The statistics of all civilized countries show the consumption of liquor to be the most expensive and harmful luxury of the people. The continued cry of "hard times" is due, in the main, to the use of narcotics. *Over one-third of the net earnings of the entre civilized world is spent for fermented wines, alcoholic liquors, beer and tobacco.*

Chief Cause of Hard Times.

The following figures indicate the cost of the liquor traffic in the United States and what it means in comparison with other expenses. If we were to add to this opium, morphine, cigarettes and tobacco, we would have to more than double

Annual Cost of Narcotics.

the figures that indicate the expense of narcotics. According to the statistics of 1893 the liquor traffic alone cost the United States nearly three billion dollars over and above the revenues derived therefrom:

Cost of the Liquor Traffic.

Annual drink bill of the United States	$1,352,016,020
Value of materials used in manufacturing liquors	150,000,000
Loss on labor by drunkenness	640,000,000
Value of labor employed by the traffic	500,000,000
Cost of crime caused by liquor	310,580,000
Cost of sickness caused indirectly by drunkenness	125,500,000
Support of paupers caused by drink	10,120,000
Support of those insane from drink	4,800,000
Total annual cost of the traffic	$3,073,016,020

Revenues collected.

Total government revenue on all liquors	136,525,860
State and municipal revenue, license, etc.	45,548,983
Total revenues, duties and licenses collected	$182,074,843
Total annual loss above all revenues	$2,890,841,177

The above figures are based upon the most *conservative* estimates; those referring to crime, insanity, pauperism, and sickness being 25 per cent lower than the reports given by many of the most authentic statisticians. The "annual drink bill" simply represents the legitimate licensed sale of liquors on which government duty has been collected and does not therefore include "moon-shine whisky," the barrels of chemical compounds that are sold for whisky, or the illicit sales; neither do the above figures include many of the great expenses caused by drunkenness, such as fires, railroad accidents, explosions, damages by mobs, strikes and lockouts, one-half of the police service of the country, etc., etc.

A Conservative Estimate.

Taking this estimated annual cost of the liquor traffic of $2,890,841,177 as a basis of comparison, which, it must be noted, is extremely conservative (perhaps not less than 25 per cent below the actual cost), I will place it in comparison with other great money questions, that the reader may be better prepared to appreciate its meaning and realize how far the liquor question exceeds all other financial questions:

Liquor versus Government Expenses.

Annual cost of the liquor traffic.	$2,890,851,177
War and navy expenses	82,547,427
Appropriation for Spanish-American war	50,000,000
Indemnity paid to Spain.....	20,000,000
Demonetized silver and silver currency	575,948,822
National aggregate debt (in '93)	961,946,492
Tariff duties collected	198,373,453

Total government running expenses	459,374,887
Pensions	159,357,558
Losses by fire in the United States	158,521,000
Net earnings of all railroads in the United States.....	358,638,520

From the above it will be readily seen that the annual cost of the liquor traffic to the United States is over fifty-seven times as much as the amount appropriated by our government to begin the war with Spain, and over one hundred and forty-four times as much as the indemnity paid Spain for the Philippine Islands; five times the amount of the demonetized silver currency; three times as much as the nation's aggregate debt; fifteen times as much as the tariff; six times as much as the total government running expenses; eighteen times as much as is paid in pensions; thirty-five times as large as the war and navy expenses; eighteen times as large as the loss by fire; and eight times as much as the net earnings of all the railroads of the country.

A Startling Comparison.

Add together the amount of the appropriation for the Spanish-American war, the indemnity paid to Spain, the demonetized silver currency, the United States debt, the tariff revenues collected, the total government running expenses, the pensions paid and the war and navy expenses for 1893 and we have in round numbers $2,497,548,339, which is $393,292,538 *less than the annual cost of the liquor traffic.* Let those who have been complaining about war taxes, pensions

The Greatest Commercial Problem.

and railroad monopolies, yet voting for the continuation of the liquor traffic, put the foregoing facts together!

The hereditary and prenatal influence of the poverty and suffering caused by the liquor traffic is beyond estimation. The only way for us to form even the slightest concept, is to look at a single family and see the poverty and its influence upon parents and children. A thousand little comforts that might be enjoyed are denied; instead of the pleasant home there is the rented flat, tenement house or tumble-down shack. Instead of good schools and a well stocked home library for the children, there is the workshop or the "sweater." Instead of the social advantages of the temperate and well-to-do, there are the cruel restrictions of poverty and the bad associations that it too often brings. Instead of the mother's being light hearted and cheerful, she is too often downcast and discouraged. Instead of being well nourished and full of physical vigor, she is usually overworked, exhausted and incapable of the proper performance of the maternal function. The inevitable result of all this is that children are unfortunately born and equally as unfortunately brought up. Both the prenatal and postnatal effects are bad. Poverty robs offspring of what might have been a good inheritance, and prevents the proper development of even the poor inheritance it has received. Now, if we enlarge this thought to make it include thousands, nay, millions of families, we get some idea of the evils wrought simply through the poverty that is produced by the needless use of narcotics.

Poverty and Heredity.

The Family of the Inebriate.

Intemperance and Poverty.

In the chapter on Commercialism we have seen that the greater part of the population is born in the homes of the poor. It is also true that the use of narcotics, particularly alcoholic drinks, is proportionately more prevalent among the poorer classes than among the well-to-do; therefore, a very large per cent of the population is directly or indirectly subjected to the hereditary influence of narcotics. The saloon too often becomes "the poor man's savings bank," where he deposits his hard earnings to the credit of the liquor monopoly.

The Poor Man's Bank.

The labor power of the United States is estimated to be worth $8,000,000,000 per annum; the loss on labor caused by drink is variously estimated at from 8 to 18 per cent; at 10 per cent this would mean $800,000,000; add to this $500,000,000, the estimated value of the labor power of the one million men employed by the liquor traffic (whose labor is entirely non-productive of that which benefits or enriches the human race), and we have a total direct loss on labor of $1,300,000,000, or over 16 per cent of the entire labor power of the country. This fact, taken in connection with the one previously given, that over one-third of the net earnings of the world are spent for narcotics, will enable the reader to account for much of the poverty and pauperism among the laboring classes, as well as to form some idea of the *financial* relation of intemperance to heredity.

Drink and the Labor Problem.

I have already referred to the relation of intemperance to epilepsy, idiocy, insanity and crime, and while authorities differ much in the per cent

of each attributable directly or indirectly to the use of narcotics, yet the most conservative place alcoholism as the principal cause. According to the "Dictionary des Sciences Medicales." The proportion of crime caused by habits of intemperance in England is 43 per cent, Belgium 80 per cent, Sweden 31 per cent, Germany 44 per cent, and Denmark 74 per cent." In the United States it is variously estimated at from 50 to 80 per cent.

Intemperance and Crime.

The hereditary influence of the criminal tendency acquired by the use of liquor in parents is plainly marked in the offspring. Dugdale found that 38 per cent of the inmates of the New York Reformatory were children of drunken parents. In a list of 26 criminal habitual drunkards 14 had parents who were habitual drunkards; 5 of these 14 were of pauper stock, 6 of a criminal family and 3 were insane or nervously disordered. Out of these 26 habitual drunkards 4 had occasional drunkards for fathers, the habits of 6 others were unknown; but it is noteworthy that not one had parents who were temperate. Carefully drawn statistics of the 4,000 criminals who passed through Elmira, New York, showed that drunkenness clearly existed in the parents in 38.7 per cent, and probably in 11.1 per cent more. Marro found on an average that 41 per cent of the criminals he examined had a drunken parent, as against 16 per cent for normal persons.

Prison Statistics.

Parents of Criminals.

No fact is better established than that the offspring of inebriates are more prone to the use of narcotics than are the children of the temperate. Darwin says: "It is remarkable that all the evils

coming from alcoholism can pass from father to son, even to the third generation, and they become worse if the use of alcohol is continued, until they result in sterility."

It is true that the descendants of alcoholics do not always show an abnormal desire for liquor as the principal hereditary effect; not infrequently the bad heredity is expressed in epilepsy, idiocy, and criminality. Moral quotes a case in which a father was alcoholic, the mother insane, and of their five children one committed suicide, two became convicts, one daughter was mad and the other a semi-imbecile. Dr. Fletcher Beech records that out of 430 cases of inebriety 31.6 per cent bore idiotic offspring.

Inebriety Transmitted.

Grenier, of Paris, says: "Alcohol is one of the most active agents in the degeneracy of the races. The indelible effects produced by heredity are not to be remedied. Alcoholic descendants are often inferior beings, a notable proportion coming under the categories of idiots, imbeciles, and the debilitated. The morbid influence of parents is maximum when conception has taken place at the time of drunkenness of one or both parties. Those with hereditary alcoholism show a tendency to excess; half of them become alcoholics; a large number of cases of neurosis have their principal cause in alcoholic antecedents. The larger part of the sons of alcoholics have convulsions in early infancy. Epilepsy is almost characteristic of the alcoholism of parents when it is not a reproduction in them or when it is not an index of a nervous disposition of the whole family. The alcoholic delirium is more frequent

Race Degeneracy.

in the descendants of alcoholics than in their parents, which indicates their intellectual degeneration."

It is difficult to determine the exact proportion of defective offspring from inebriate parents as compared with the normal population. Careful estimates, based upon the most reliable statistics obtainable in Europe and America, indicate that 82.5 per cent of the children born of inebriate parents die before the age of two, are defective from birth, are epileptic, feeble-minded, develop into habitual alcoholics, prostitutes, become criminals or go insane; while of the offspring of the normal population (which of course includes the abnormal) about 48.2 per cent are so affected. Limited observations made among families where alcoholic liquors or other narcotics have not been used for two or more generations indicate that less than 21 per cent of the offspring are defective or can be classed with any of those mentioned.

Defective Offspring from Alcoholics.

In other words, in 10,000 persons born from intemperate and inebriate families we should expect to find 8,250 defective offspring; in 10,000 persons born from the normal population we should expect to find 4,820 defective offspring; while in 10,000 born from strictly temperate families, only 2,100. Thus it will be seen that 60 per cent more of the offspring of inebriate or intemperate parents die in infancy, are epileptic, feeble-minded, or inherit alcoholic, insane or criminal tendencies, than the offspring born from temperate parents.

Temperate versus Intemperate Parentage.

Demme studied ten families of drinkers and ten families of temperate persons. The direct

Demme's Observations.

posterity of the ten families of drinkers included 57 children. Of these, 25 died in the first weeks and months of their lives; six were idiots; in five a striking backwardness of their growth in size was observed; five were affected with epilepsy, and five with inborn diseases. Thus, of the 57 children of drinkers only 10, or 17.5 per cent, had normal constitutions and healthful growth. The ten sober families had 61 children, of which five died in the first weeks; four were affected with curable diseases of the nervous system, and only two had inborn defects. Of the remaining fifty 81.9 per cent were normal in their constitutions and development.

Alcohol and Prostitution.

King Alcohol is the father of prostitution. Drunkenness is as sure to produce lasciviousness as fire is to produce heat. When a young man begins drinking, no matter how pure his life, he will soon become unchaste. Very few who use narcotics to any extent are normal in their sexual instincts. Even men who are not morally delinquent are rarely able to live pure lives if addicted to the use of liquor.

Parentage of Erring Girls.

Where fathers are brutalized by liquor the perverted tendencies are often fully transmitted. In looking up the family history of 2,000 erring girls it was found that 1,464 had drunken fathers, and 1,140 drunken mothers. Among the scarlet women of America 70 per cent are born from parents who use narcotics; over 60 per cent of them attribute their fall to drink and the ball room.

Prostitution is often hereditary. It may run through many generations even where there is

no unusual exciting cause. Ada Juke, or "Margaret, the Mother of Criminals," was a notorious harlot. Her descendants traced through five generations include 162 women who grew to maturity; 74 of these were harlots. Dr. Praskovia Tarnovskaia examined at St. Petersburg 50 prostitutes and found that 84 per cent showed various signs of hereditary physical degeneration; 82 per cent had parents who were habitual drunkards; 18 per cent were the last survivors of a large family.

Prostitution is Hereditary.

Most authorities are agreed that a *larger proportion of prostitutes are hereditarily abnormal than are criminals. It is estimated that 47 per cent of the female descendants of harlots who grow to maturity become prostitutes.* The Juke family, traced through six generations, shows 52.4 per cent; while in the normal population of the entire country there is less than 2.4 per cent. In other words, in 10,000 women born from the normal population we should expect to find 24 prostitutes, while in 10,000 women born from harlots we should expect to find 4,800 prostitutes. Now, when we consider that the normal population includes the abnormal, the potency of the hereditary tendencies become even more apparent than these figures indicate.

The Juke Family.

Some are inclined to the opinion that prostitution is largely or wholly due to postnatal influences. In many instances this is true, but not in all. Many children born of scarlet women have been placed in early infancy in good Christian homes, loved, cared for, and brought up under favorable social and religious influences; yet but

The Children of Scarlet Women.

few of these can be exposed with safety to the ordinary temptations of youth.

It requires no argument or compilation of statistics to prove to the intelligent reader that the tendencies toward intemperance and abnormal appetites for narcotics are frequently transmitted from parent to child. Every community has its own unanswerable argument. Thousands of men and women are conscious of an inborn abnormal desire for opium, morphine, liquor or tobacco. Many who never drank a glass of liquor in their lives or smoked a cigar have an inordinate desire that makes narcotics a constant temptation. Thousands of otherwise well-born men and women are constantly menaced by this inherent desire and must either fight it continually or yield to its destructive power.

Evidence of Transmitted Inebriety.

One of America's most widely known temperance lecturers said to me only a few weeks before his untimely death: "Riddell, if I had one drop of liquor tonight I could not stop this side of hell. I have not touched the accursed stuff in fifteen years, but the demon still holds a death grip upon me. * * * No, I will not yield. I will fight it as long as I live, but I am on the brink of hell tonight." It was at the close of one of his most inspiring lectures, and for two hours we walked in the moonlight and I pleaded with him to give up the use of tobacco, go to the Hot Springs and take treatment and get the nicotine out of his system in order that his brain and nerves might become normal; otherwise, at some unguarded moment I feared he might yield. He assured me he would never touch "the accursed

A Struggle with a Demon.

stuff," but insisted on continuing the use of tobacco. Two weeks from that time he was in Oakland, California, where he met some old comrades of the 60's. They, not knowing his weakness, tempted him; he yielded. Once started, his own fears were realized. A few days later he was sent to his home in Washington, D. C., where he died of delirium tremens.

Tobacco Fed the Python.

A well-known Methodist preacher, who was recently silenced from preaching for drinking, told me a few days after his dismissal that as far back as he could remember he had had an inordinate appetite for liquor. "My father," said he, "was a habitual drunkard, and I know that the appetite is abnormal in me. I know what it is to battle with the ordinary temptations of life, for I have fought the battles common to all men; but this appetite is abnormal. Even when I have not tasted a drop in five years, this miserable demon continually craves liquor. Now, after twenty years of successful ministerial life, it has finally brought me to shame and made me a disgrace to the Church and the cause of Christianity."

A Minister's Experience.

In the study of some two hundred families in which one or both parents used liquor or tobacco I found many cases in which the appetite for narcotics was unquestionably inborn.

The Appetite for Narcotics Inborn.

At T——, Nebraska, a young lady consulted me about her appetite for tobacco. Her mother had used the weed habitually prior to her birth. The young lady despised the filthiness of the habit and was fully cognizant of its injurious effects; yet the appetite was so strong that, despite her "pride and abhorrence for the unladylike

A Young Lady Uses Tobacco.

habit," she seemed incapable of restraining herself from its use.

A Child Drunkard.

At W——, Oregon, an elderly gentleman brought to me his little three-year-old granddaughter, whose appetite for liquor was so strong that she would cry and fret continually if she did not have it. When allowed her way she would drink until stupidly intoxicated and then sleep for ten or twelve hours, awakening only to call for more liquor. Both parents were habitual drunkards.

The Daughter of a Sporting Man.

At S——, Illinois, a most excellent young lady called at the study with her mother requesting advice that might aid her in overcoming an abnormal appetite for stimulants. She said that from the time she was a little girl she had been tormented by the constant temptation to use liquor. At times she could scarcely go by a saloon, the odor of liquor was so tempting to her. She assured me that but for the constant companionship and protecting care of her loving mother, she must have yielded to temptation and led a life of shame. After the young lady retired the mother informed me that her husband—whom the daughter greatly resembled—was a sporting man, a liquor dealer, who fortunately ran away and left her before the daughter was born.

The hereditary effects of alcoholism are not always manifested in an appetite for strong drink. As indicated in the preceding quotation, the offspring of alcoholics are often neurotic, epileptic, feeble-minded, or criminally disposed. Many thus afflicted have no abnormal appetite for strong drink. Moreover, owing to other hereditary and

prenatal conditions, some seem to entirely escape all injurious effects. Again, the evil effects are often more pronounced in the second generation than in the first, so that those born of drunken parents, even though they live temperate lives, not infrequently parent children who early manifest either an abnormal appetite for stimulants or other morbid conditions.

Varied Effects of Alcoholism.

A New York family that I had occasion to study furnishes a fair illustration of the foregoing proposition. The father was a hard drinker and was more or less under the influence of liquor all the time; the mother was a very temperate, sweet and spiritually minded woman. They had seven children, two of whom died in spasms in infancy. The eldest son was a beautiful character, very much like his mother, clean, chaste and devout, but was subject to a periodical mania for drink that seemed almost irresistible, recurring about once in three months. The second son drank but little, had no abnormal appetite for stimulants, but was coarse, worthless, selfish and sensual to an extreme. The third, a daughter, was silly, emotional, had an ungovernable temper and could not be trusted alone. The fourth, also a daughter, was highly nervous, exceptionally bright, pure-minded, well-behaved, and resembled in disposition and temperament the father's mother. The fifth was a son, who at the age of 9 was strong, steady, a good student, and up to that time had manifested no abnormalities. This boy was said to resemble his mother's father.

The Children of a Hard Drinker.

What has just been said relative to chronic alcoholism is equally applicable to the influence

of other narcotics. Morphine, opium, and nicotine are not less injurious than alcohol. Tobacco is fast becoming the rival of King Alcohol, both as an expensive luxury and as a demoralizing power. The consumption of tobacco per capita has more than doubled within a quarter of a century, while the reports from cigar manufacturers and tobacco dealers indicate the deplorable fact that its consumption, especially in the form of cigars and cigarettes, has increased faster during the last five years than in any previous period.

Morphine, Opium and Nicotine.

Much of the poverty, physical degeneracy, mental inferiority, vice and crime attributed to alcohol is in part due to the effects of tobacco. *Delirium tremens rarely if ever occurs in alcoholics who do not use tobacco;* doubtless the same is true of many other morbid conditions observable among habitual drinkers.

Delerium Tremens.

When used by the young, tobacco stunts the growth, paralyzes the nerve centers, tends to weaken the intellect and blunt the moral sentiments. *Seldom, if ever, has a student graduated with high honor from a reputable college who began using it in early life.*

Tobacco Restricts the Mind.

The United States Military Academy at West Point and the Naval Academy at Annapolis prohibited the use of tobacco by their students *"because repeated experiments proved that it weakened or deadened the mental powers."*

In order to maintain the standard of her standing army Germany found it necessary to prohibit the use of tobacco by youths because *very few of those who began its use in early life ever developed to where they could pass a military examination.*

Out of one hundred cigarette-smokers examined in New York, 82 showed marked symptoms of heart trouble and nervous affection. After two years of total abstinence all but 14 had outgrown it.

Cigarette Smokers.

As a rule tobacco and alcohol tend to destroy the equilibrium of the nervous system, weaken the digestive functions and induce kidney and heart disease. So marked are these effects that in the examination of over 2,000 men I have never found a normal heart action or regular pulse in a habitual tobacco user.

Pathological Effects of Tobacco.

It is estimated that fully 60,000 persons die annually in the United States from diseases caused directly by the use of tobacco.

The hereditary effects of tobacco are not unlike those of chronic alcoholism. The tendency toward its use is transmitted from one generation to another; moreover, its evil effects are frequently a potent factor in the production of other morbid conditions in offspring. Thousands of men who use the weed immoderately suffer from poor memory, lack of concentration, inability to think, nervousness, abnormal passions or moral apathy. These acquired conditions are, to a greater or less extent, transmitted to offspring.

Hereditary Effects of Tobacco.

It is not too much to say that there are millions whose physical constitutions, mental and moral powers have been greatly injured by the use of tobacco by their parents. It is true that hundreds of strong, able-bodied men and many of the brainiest men of the country use tobacco in some form, but all such would be better off without

Children of Tobacco Users.

it. *Rarely are the offspring of such men as strong physically or mentally as the father;* in hundreds of observations made I have found not more than one in ten.

The bad effects of tobacco are often much more apparent in the child than in the father. Even very strong, robust men who are heavy users of the weed frequently parent feeble, puny, nervous children.

Whatever excuse or apology may be offered for the use of narcotics—whether liquors, opiates or tobacco—it is plainly apparent to every unbiased mind that they are highly injurious to the user, and that their effects are fully transmitted to the next generation. It has long been observed that in epidemics of cholera, dysentery, smallpox, etc., drinkers are attacked in much larger numbers and with greater fatality than non-drinkers. It is also well known that the offspring of alcoholics, even though seemingly perfectly strong and healthy, are more susceptible to disease and more frequently die early than the offspring of non-drinkers. So well established is this fact that life insurance companies not only refuse to insure alcoholics, but consider inebriate parentage a very strong point against a risk even where the applicant is otherwise eligible.

Alcoholics in Epidemics.

If the inebriate was the only one who suffered from his intemperance, we might be partly justified in allowing him to pursue his course of self-destruction unmolested; but he is not. Those who are compelled to live with him often suffer far more than he. The wife is disgraced, abused or debased, and the children not infrequently are

The Disgrace of Intemperance.

compelled to steal or sell themselves to a life of shame, so that not only a miserable inheritance, but a disgraceful, demoralizing environment is their lot.

The man who drinks liquor ought to be prohibited by law from marriage and parentage. He who inflames his brain, brutalizes his passions, and then becomes a father is a criminal, upon whom succeeding generations will pass sentence.

Liquor Drinking a Crime.

In the presence of the facts observable on every hand I am amazed that all intelligent persons, as well as reformers, do not cry out against this curse. It is base inconsistency to recognize the respectable (?) liquor-user as a gentleman, then brand his wayward offspring—the product of his indulgences—as prostitutes and criminals.

A Base Inconsistency.

Any drinker acquainted with the laws of heredity, if he have a spark of manhood in him, should either give up his cup or abstain from becoming a parent. If he has not the moral courage to do this of his own free will, then the law should compell him to, for it is no kindness to the inebriate to allow him to continue, and it is a crime against future generations.

A Man's Plain Duty.

Among the visitors at the prison on Blackwell's Island I met a blear-eyed aristocrat who had been a respectable drinker from early manhood. He was there to visit his daughter, a prostitute and a convicted criminal. With tears flowing down his cheeks he said: "She is paying the penalty for my indulgence." There are thousands of like cases. How much kinder it would have been to that man to have *compelled him* to live a sober,

Sequel to a Father's Intemperance.

temperate life? Are not those who voted to legalize the sale of intoxicants in part responsible for that girl's life of shame? Let *no man plead innocence of crime who votes to protect the saloon and the brothel.*

Personal Liberty.

I am quite familiar with the doctrine of personal liberty and fully appreciate its importance, but *the rights of every man are circumscribed by the welfare of others. Whenever the individual indulges in that which is harmful to others he oversteps the bounds of personal liberty and becomes a law-breaker. If there is no statutory law to restrain him there should be. Every man who uses alcoholic liquors indulges in that which is harmful to others, and therefore he should be prohibited by law from doing so.*

The Social Organism.

Every man is a part of the social organism. The health, happiness and moral tone of society is determined by the character of its individual members. No man's influence is limited to himself. It is frequently urged by those who never look beyond the present generation, or reason above their appetites, that a man has a perfect right to drink liquor or leave it alone. That he should be allowed to drink if he chooses and take the consequences. That he has a perfect right to kill himself if he wants to. Nothing could be more absurd.

The Consequences of Drink.

Drink liquor and take the consequences! He who drinks the liquor usually takes the least and the best of the consequences. If you would know the consequences of the social glass and the effects of alcohol, look beyond the shattered nerves, red nose and bleared eyes of the indulger into

future generations; see the children born of a drunken father following in his footsteps. See his daughters in the houses of infamy and his sons in the chains of crime. Watch their descendants as they multiply imbecility, epilepsy, insanity and pauperism. See this stream of deformed humanity as it grows wider and wider, trace it for only a few generations and it numbers thousands of dependents and delinquent mortals. Watch it as the centuries come and go; who can conceive of the final results? The finite mind is dazed in the presence of this infinite problem.

Drink and take the consequences! Wait until the evening bells of Time have ceased tolling and the morning bells of Eternity break the intervening silence with their clarion notes. Now, mount the great white throne, stand beside the Recording Angel, and as the unending day of eternity sweeps on, observe the consequences. Watch that debauched, debased, distorted, deformed, pauper, idiotic, insane and criminal throng as it passes the Judge of the Nations to receive its reward. There where the deformed limp, where the feeble-minded chuckle in silly mirth, where the epileptics froth in periodic fits, where the insane rave with madness, where drunkards stand face to face with heaven's gate, and see those awful words, flashing from flaming swords, "No drunkard shall enter the kingdom of heaven!" There where prostitutes are cursing the mothers that gave them birth and hardened criminals stand shuddering on the crumbling cliff that o'erhangs the dark Valley of Death and Despair; there where family ties are being severed forever and loved

Before the Judge of the Nations.

ones are parting to meet no more; there where heart-broken mothers, choking with sobs, plead against fate; there where cruel Justice, blinding her eyes, closes the Day of Probation and places the Seal of Death upon every impenitent soul; there where angels weep and the pitying, pleading Christ begs to drink once more the Cup of Death and endure the passion of Golgotha's cross that erring man may be forgiven; *there, in scenes like these, reckon the consequences of the social glass and settle the plea for "personal liberty!"* .. ..

CHAPTER XXII.

HEREDITY AND THE DOUBLE STANDARD.

Nature and law are always consistent. Whatever is inconsistent is abnormal. The social ethics which fosters in man what it condemns in woman is wholly inconsistent and therefore abnormal. The conditions which give rise to the double standard are as truly the product of dissipation as are those that produce drunkenness, vice and crime. The double standard is most demoralizing. As a factor in obstructing human progress, in perverting man's nobler instincts, in destroying domestic happiness, in filling the world with misery and in robbing offspring of a good inheritance, it has no equal.

Social Ethics Abnormal.

According to the evolution theory of man's origin, the double standard simply indicates a lack of development. Man has not yet outgrown the animal. Chastity, like all the nobler virtues, had an humble origin. Looking back to the age of savagery, woman was the possession of man; she was bought and sold, or "swapped" like other chattels. The value of a man's daughters depended largely upon their purity. Later on when the contracting parties were allowed to make their own matrimonial choice, the same law was observed.

Origin of the Double Standard.

Both sacred and profane history indicate that

Woman's Crowning Virtue.

chastity was considered from the very dawn of civilization woman's crowning virtue, and her fall the unpardonable sin. Man, being the possessor, rather than the possessed, was not subjected to the same law, and therefore his propensities and appetites were allowed to remain controlling factors in his character. The chastening rod that fell heavily upon woman and scourged her for sinning to such an extent as to be a warning to all others, was unfortunately not applied to man. *Thus in due course of time the basis of our present double standard was established.*

"Keep Thyself Pure."

When man became sufficiently developed in his nobler instincts that the purest and wisest were able to receive the truth, Infinite wisdom and eternal justice condemned licentiousness in man, extolled virtue in woman, and demanded a like conduct and chasity of all. Throughout the centuries that have come and gone, whoever has been able to silence the murmurings of propensity sufficiently to catch the voice of God, has heard the command, "Keep thyself pure!"

The Command of God.

When Moses left his people and climbed Mt. Sinai above the clouds to talk with God he returned with "Thou shalt not commit adultery" plainly written on the imperishable tablets of his conscience. Whoever has left the Valley of Propensities and ascended the Mountain of Justice, to a point above the Clouds of Prejudice, and there talked with God, has received a like message.

The Mosaic law was interpreted to mean conduct only; but when the Son of God, who knew

the will of the Father and the law of the soul, interpreted this command, it came to mean not merely conduct, but character. "He that looketh upon a woman to lust after her, hath already committed adultery." Out of the law of Moses and its spiritual interpretation by Christ has grown the true ideal of a single standard, "a white life for two."

"A White Life for Two."

The moral integrity required of woman has proved most beneficial to the race. The same should be demanded of man. He who claims privileges of dissipation that he would not grant to his sister, is not only unjust but perverted. The public sentiment that sustains his position must be changed if man is to realize his higher possibilities.

Man's Unjust Demand.

The evils of the double standard permeate all society. It is impossible to estimate its influence upon morals and conduct. It has become so established as to bias our thinking. Even the best of men and women hold consciously, or subconsciously, two sets of morals. Why should a young man be considered a gentleman whose habits are such that if practiced by a woman they would make her an outcast? Why should it be thought proper for men of high social and political standing to daily enter the bar-room and fraternize with those with whom no lady could associate without being condemned as a bad woman? Why should a man who tells smutty stories and is given to vulgarity be considered a gentleman by men and women who would scorn the woman who would defile her lips with such language? Why condemn an erring girl, but

Two Codes of Morals.

Society's Biased Verdict.

excuse a man guilty of a greater sin? Why invite into our homes, our fraternal societies and our churches the prodigal son who seeks to return, and then close the door against the wayward daughter? Why should Christian men and women give their support, social and political, to men whose habits of life are such as would completely ruin any woman and make it impossible for her to command the respect of decent people? Why should we, a Christian nation, longer tolerate this monster of the dark ages?

The Double Standard Reversed,

Men would not allow a reversal of the double standard. No self-respecting man would seek the company of young ladies who were defiled by narcotics and the associations of the bar-room. What man would accept as a wife one who had known the dissipations common to many men who deem themselves fit candidates for marriage? Who would have as the mother of his children a reformed woman of the world? Men argue that promiscuous associations in early life make them better husbands, but where is there a man that would favor his wife having a similar training? Think of a woman brutalized by rum, steeped in narcotics, who spends her evenings in places of vice running for office and being elected by the franchise of respectable citizens! How untenable are these propositions! Why? Solely because of

An Untenable Proposition.

the double standard in our minds. These intolerable conditions would be no worse for women than they are for men. Were they true, what then would become of the home, society and the state? But for the temperance and purity of womanhood, our civilization and all it affords

would be impossible. A like temperance and purity on the part of manhood would give us a civilization as far superior to the present one as ours is superior to the dark ages.

A single standard is the crying need of the hour. Its enforcement and its upbuilding in public sentiment lies at the foundation of all reform. Young men can never be induced to live pure lives, nor young women be protected, until the law of chastity is made equally binding upon both. Young men will not abstain from smoking and drinking as long as these things are deemed respectable when indulged in by a gentleman. The saloon and the brothel, together with the poverty, the pauperism, the epilepsy, the feeble-mindedness, the insanity and the crime they cause will continue as long as public sentiment is dominated by the double standard.

The Crying Need of the Hour.

The double standard will yet be outgrown. No self-respecting man can afford to live beneath the ideal he holds for woman. Everywhere I go I find hundreds of noble men struggling to rise above the dictates of the propensities that they may enjoy the larger life and liberty which come to a man when he feels that he is master of himself. My thought is that the day is not far distant when the mass of men will learn to obey more, that they may enjoy more. The time is soon coming when a man guilty of acts for which a woman would be condemned, will be ostracized from society.

Obey More to Enjoy More.

It would seem that woman is to be the principal factor in establishing the single standard. As God saw fit to use woman to bear His Son to the

world, so I believe that the woman of the twentieth century will bear to all men the ideal which was exemplified in the life of Christ, and to inspire them to become the realization of this ideal. Chivalry is not dead. Love is the most potent factor in determining the character of the sexes. Man's ideal becomes realized in woman, and as soon as woman becomes firmly pronounced in her ideal she will determine the character of the coming man.

Chivalry is not Dead.

Conformativeness in woman is a virtue. A girl does not like to rebel against the habits of her sweetheart, yet if she did but know it, a kind, firm stand taken against all vices, including those of her lover, would do much to excite his admiration and call out his better nature. So long as young ladies will greet lips that are tainted with tobacco or liquor, the dissipated young man will have no occasion to change his habits. When young women are ready to say, "The lips that touch liquor shall never touch mine," then, and not until then, will young men abstain from the use of narcotics.

Love, the Great Reformer.

When he who profers favors that cannot be granted within the bounds of propriety is branded as a villain, then will young men learn to respect purity in themselves. When young women are ready to say, "We would rather make the journey of life alone in gladdening the hearts of others than accept as a husband one who has defiled himself by promiscuous associations"; then will young men seek to protect their good name, cultivate purity of thought and gradually, but surely, become the ideal of their loved ones.

Inspiration of a Pure Life.

The greatest crime of American womanhood is allowing and even fostering in men habits of life and conduct that neither she nor her brother would tolerate in a woman. Men may be actuated by selfish motives in demanding a pure, temperate life of women; women may be impelled by the sense of kindness and forebearance in tolerating intemperance and vice in men; but *man's selfishness here becomes a blessing; woman's kindness becomes a curse.*

Woman's Great Mistake.

Marriage and parentage are both greatly influenced by the double standard. It makes possible the marriage of men who are wholly unfit to become husbands or fathers. The statement sometimes heard that reformed rakes make the best of husbands is a libel upon manhood. It is absolutely false. Every psychologist knows that the brain centers and nerve paths formed by early dissipation will for a time at least largely control the conduct of the man and impell him to desecrate the sanctity of marriage.

Reformed Men as Husbands.

It is true that many perverted men have in course of time become good husbands; it is equally true there are many erring women who would make excellent wives, yet they are not sought by respectable men. Such a union would be no more improper, however, than for the respectable woman to marry the perverted man. If dissipated men and women do sometimes become excellent companions, *it is not because of their dissipation, but in spite of it.*

The Union of the Perverted.

Children born from reformed men usually inherit the effects of their father's previous dissipation. History affords many striking examples

of this fact, and almost every community has its own illustrations. A most excellent Christian gentleman, who had been "one of the boys" in his time, on being called upon to pay a bill of $500 for his son, or stand suit by the wronged girl, quietly paid the bill without complaining, but remarked to an old-time friend, "The young rascal is making me pay for my early experiences. He is a bad boy, but I guess he came honestly by it. I had hoped that the goodness of his mother would have counteracted these influences."

Children of Reformed Men.

The present ethics of marriage which is backed by law, and which compels woman to submit herself to her husband, is in part an outgrowth of the double standard. No custom is more demoralizing, no law is more unjust, inhuman or unworthy of our age. The dictionary does not contain words enough to depict the evils that arise from it or my contempt for it. It robs love of its freedom, marriage of its sanctity, and parentage of its holy purpose. It produces domestic infelicity, destroys the independence of the wife, takes the bloom of health from her cheek, the sparkle of youth from her eye, and converts the lover's dream into a nightmare of suffering.

Martial Ethics Demoralizing.

Enslaved motherhood is the curse of civilization, the monster of Christendom; through its physiological and psychological influences thousands of children are unfortunately born.

Curse of Civilization.

The present ethics of marriage need reforming. They must be changed if man is ever to become normal in the procreative instinct. Neither nature nor nature's God license the abuse of the

generative function. Only perverted instinct and perverted custom make it a privilege of marriage. The law of chastity, so indispensable to health and moral purity in single life, is quite as applicable and would prove fully as beneficial to the married. *That which is vice in single life cannot be made virtue by a marriage certificate.*

The License of Marriage.

Acquired characters are transmitted. Those qualities which parents exercise most, other things being equal, determine the hereditary tendencies of their offspring. The children of artists learn art more readily than do the children of the inartistic. The same is true of all acquired tendencies, whether normal or abnormal; therefore, it must be apparent to all thoughtful persons that the habitual excitation of the procreative function in parents must predispose their offspring to sexual dissipation.

A Fact for Parents to Consider.

The question of marital rights is not to be considered. Custom is not law. Licensing a wrong does not make it right. Nature never licenses dissipation, neither will she withhold punishment from those who break her laws, even though their acts are sanctioned by custom. The evil effects of intemperance are fully transmitted, no matter whether the intemperance is practiced under the license of marriage or out of it. It matters not how a character is acquired, if it becomes an established psycho-physical condition it will be transmitted. Thoughtful parents will abstain from that which they do not care to have manifest in the character of their children.

Custom is not Law.

I am aware that in advocating the law of chastity for the married that I will incur the opposi-

tion of many. I have frequently been severely criticised for taking this position. I have been called a dreamer, an idealist, and even a fanatic. No matter! I am right, and this justifies my position, even though it were not supported by another man. *One man in the right is a majority.*

The Law of Chastity is Right.

I know human nature. I have made a very careful study of the problem of marital rights. I fully realize that the present population of the earth is made up largely of men and women, and not angels. I know that in the present perverted state of the race there are many who are not able to live up to the true ideal, but the nearer the married live to the law of chastity and restrict their associations to that of lovers, the happier will be their lives and the better it will be for their offspring.

Temperance Increases Happiness.

Fortunately, I am not alone in advocating the law of chastity for the married. There are many strong, vigorous men and thousands of queenly women who take a like position, and out of self-respect and the love of purity, live in accordance with their own ideals. No man has a right to preach what he lacks the moral courage to practice. What base inconsistency for parents who have never learned the lesson of self-control to ask their children to live pure, temperate lives. What a beautiful thing it is when young people can look into the face of their parents and see chastity written there! When both father and mother can say to the son and daughter, "Live as I live. Follow me!"

Preaching and Practising.

There are many families who are living on

the higher plane of their affections, realizing in their domestic relations the fond dreams of youth. Self-restraint has become a pleasure, chastity a conscious joy, love a holy bond and parentage a sacred privilege. Children born from parents like these usually have a good inheritance; the vigor of youth blooms upon their cheek without the blight of vice, and the beauty of unperverted nature is reflected in their eyes. *Families like these are the prophecy of the coming civilization.*

The Coming Civilization.

"The harvest is ripe, but the laborers are few." Before closing these pages permit me, gentle reader, to extend to you a personal invitation to join me in my humble efforts to disseminate the truths contained herein. Whatever may be your position in life, there you have an influence. Will you use it to make men free? To my mind the outlook is glorious with possibilities. With psychology practically applied in prenatal and postnatal development, how rapid should be the evolution of the race! When every child born is a child of light, how effectual must be the influence of education and religion! When vice has been supplanted by virtue, how beautiful must be the domestic relations and how sacred the privilege of parentage! Come with me in this labor of love. Let us go forth as heralds of the truth, until the saloon and the brothel with all their defiling influences are a thing of the past. Let us proclaim the truth until the word, "Equality," is written across our flag, that the stars and stripes may in loyalty wave o'er a land that is free, without a woman enslaved. Let us teach the better way and struggle for the higher life

A Personal Invitation.

Come With Me.

until love rules in every home; honor is written on every brow; kindness beams from every eye; chastity blooms on every cheek; purity bubbles from every lip; joy springs from every heart, and Christ reigns in every soul.

INDEX.

PAGE

Abnormal Social Ethics..... 333
Abnormal Impressions, Law of. 251
Frequency of 254
Abnormalities, Prevention of... 261
Outgrown 264
Acquired Characters Transmitted 151
of Animals 153
Acquisitiveness 184, 185, 231
Adaptation, Potency of..... 105
Law of 107
Basis of 109
Law of Sex..... 115
To Improve..... 167
Adaptability, Degrees of..... 108
Discernment of 116
Aesthetic Faculties 238
Ages, the Study of..... 23
Ailments Peculiar to Winter.... 172
Alcohol as King..... 310
and Poverty 311
and Race Degeneracy..... 318
and Prostitution 320
and Insanity 278
vs. Heredity 281
Alcoholism, Cause of..... 310
Varied effects of..... 325
Alcoholics, Defective Offspring.. 319
Children of 325
in Epidemics 328
Allen, Mr. Grant..... 157
American, The Future..... 300
Anarchy and Nihilism..... 305
Anarchist Ling 305
Animal Propensities 230
Appetite for Narcotics Inborn... 323
Appetites and Longings..... 230
Aristotle's Studies 24
Art and Music, Training for.... 192
Aspiring Sentiments 241
Atavism Defined..... 143
in Natural History..... 143
Pathological 144
the Fact of..... 144
Pepper's Observations on..... 144
Causes of 145
Through Dual Parentage..... 146

PAGE

and Genius 148
and Variations 149
Authorities Consulted..... 7-8
Bach Family 29
Baldwin 53
Barker, Dr 215
Barnes 265
Bayer 216, 251
Basal Tendencies Inborn..... 40
Besant, Anna 308
Beech, Dr. Fletcher..... 318
Bicknell, Earnest 273
Biological Speculation..... 84
Birth Marks 251
Fact of 252
Physical Evidences of..... 252
Described... 255-258
Scientist's Opinion of..... 254
Bisexual Parentage 91
Blood Is the Life..... 170
Born Preachers 246
Dullards 193
Station Agent 154
Born Tired 299
Boy Preacher 246
Boy's Ambition 184
Brain Limits the Man..... 70
the Mind 66
Building, Law of..... 73
Reforming the 72
Tracks, DeMotte 71
Depleted by Overwork..... 299
Bradford 94
Brower 283
Brush 270
Burrows 282
Business Trickery..... 185
Care, The Burden of..... 198
Cell, The Primordial..... 86
The Soul of..... 86
The Germ 89
Cause of Crime..... 284
Chandler, Dr..... 292
Character Building 70
Force of 183
Prefixing the 78
Strengthening the 189

PAGE

Chastity, a Demand of Maternity 222
Is Right 342
Child of Light..... 20
of Joy 244
Life, Variations in..... 28
A Well Born..... 177
A Mathematical 234
A Tokology 159
A Drunkard 324
Children of Light..... 204
Worldly 248
Few Are Well Born..... 33
Unaffectionate 187
Government of 73
Mentality of 28
Superior to Their Parents.... 134
of Blind Chance..... 157
Superior to Parents..... 162
Bashful 233
Stupid 238
Born Tired 299
of Drinkers 319
of Erring Women..... 321
of Hard Drinkers..... 325
of Reformed Men..... 340
of Tobacco Users..... 327
Christian Science 46
Christians, Nominal 247
Christianity Defined 248
Christenson, Sanderson 279
Chivalry Is Not Dead..... 338
Chromatin 88
Class Distinction 304
Cleanliness 174
Cody, "Buffalo Bill"..... 218
Colored Criminal 306
Commercial Bondage 307
Commercialism Begets Selfishness 299
Combinations, Unfavorable 180
Commercialism and Vice..... 308
Confession of a Mother..... 290
Conscience, To Cultivate..... 199
Consciousness Explained 65
Controlling the Appetites..... 75
Contradictory Feelings Explained 131
Continence 223
Corset, The 222
Counterfeiters, Family of..... 303
Courage and Energy..... 230
Courteousness 185
Cowan 49, 152, 158, 211, 223
Creative Principle 176
Crime, Causes of..... 284
in Europe 269
in the United States.....270, 280
in New York City..... 279

PAGE

Increase of 279
Born to 286
by the Well Born..... 284
of Christendom 294
An Appalling 275
and Poverty 308
of Liquor Drinking.....329
Inevitable 293
Criminal Class 285
The Formation of the..... 139
Heredity, Statistics on..... 31
Where Born 307
Colored 306
from Maternal Impressions... 289
The Occasional 284
A Mother Made..... 289
Insanity 277
Medication 275
Abortion 286-295
Criminals Heredity 283
Born of Good Families..... 286
Foreign 280
from Attempted Abortion.... 287
Few Are Blameless..... 43
Religious Training of..... 271
Culture, Effects of..... 194
Custom Is Not Law..... 341
Dabney 251
Darwin 152, 317
on Reversion to Type..... 143
Darwin's Theory 85
Data from Personal Observations 21
Daughter of a Sporting Man... 324
Deception in Business..... 302
Degeneracy 123
Degenerates, Increase of..... 269
Delirium Tremens 326
Demme 320
Depravity 223
Dietetics 168
Digestive Function, To Strengthen.. 169
Disease Germs 172
Divine Justice 45
Divinity Is Here..... 50
Domestic Harmony 186
Dormant Powers Not Transmitted 240
Double Standard, Origin of..... 333
Reversed 336
Outgrown 337
Dress 175
Drink, Consequences of..... 330
and the Labor Problem..... 316
Drummond, Dr 220
Dual Parentage and Evolution.. 135
and Variety 140
Dugdale 283

PAGE

Dyspeptics 168
Edison, Resemblance to..... 240
Education and Crime.....270, 271
Eloquence, Secret of..... 126
Erring Girls, Statistics on..... 320
Esquirol 282
Eternal Youth, Secret of..... 125
Evolution 84
Evolutionary, Heredity 215
Exercise, Importance of..... 173
Experiences, Mother's..... 199
of a Minister..... 323
Experimental Psychology 265
Fact of Supreme Importance.. 76
for Parents 341
Factors Are All Potential..... 37
Each an Unknown Quantity.. 100
of Heredity Defined.....97-99
in Opposition 100
Differ in Strength..... 101
Remote 103
Factors, Opposing 247
Faith a Dynamic Power..... 203
Faith in Nature's God..... 261
Fairfield and Osborn..... 253
Family Traits, The Blending of. 137
Resemblances, The Law of... 141
Traits Reappear 145
Fathers Brutalized by Liquor... 320
Experiment 267
False Basis of Reckoning..... 39
Feeble Minded and Insane 270
Feeble Minded Families..... 274
Mindedness, Causes of.....273-275
Ferri, Mr..... 308
Fearn's Opinion 252
Financiering Instinct 184
Fixed vs. Acquired Characters.. 101
Fleming and Dumaux..... 207
Forgery, A Father's..... 186
Food, What to Eat..... 170
Formative Period 228
Foreign Criminals 280
Fowler.....153, 208, 217, 251
Freedom of the Will..... 44
for All 79
Galton 29, 55, 86
Gambling Instinct, The..... 303
Inborn 304
Gardener, Helen 222
Gates 61
Genius, The Law of..... 182
Is Abnormal 181
Is Heredity 29
Reappearance of 146
Special 239
No Short Cuts to..... 263
What Constitutes a..... 300

PAGE

A Born 138
of the Future American..... 300
Generation, Education and Regeneration 38
Birth and Regeneration..... 205
Germ-Plasm 89, 90
Gold May Rule to Ruin..... 301
Gray Matter 67
Great Men Believe in God..... 202
Grenier 318
Griesinger 282
Guy, Dr. William A..... 278
Habits of a Father..... 174
Halleck 52
Hebrew, Character of the..... 101
Herron, Rev. George D..... 219
Heredity Is a Science..... 20
Fact of 22
in Sacred History..... 23
Applied in Rome..... 24
Modern Students of..... 25
in Plant and Animal Life.... 31
Morbid..... 30, 31, 273-278
the Scape-Goat of Crime..... 36
an Unknown Quantity..... 36
and Moral Responsibility.....40-45
of Mrs. Eddy..... 46
a Proper Study..... 49
The Physical Basis of..... 85
The Theory of..... 91
Defined 94
Laws of 95
Opposing Principles of..... 95
The Gift of..... 97
The Factors of.....97-99
No Exceptions to the Law.... 102
Intermittent 147
Popularized 162
of an Inventor..... 191
Fixed Factors of..... 229
vs. Environment.....27, 236
vs. Postnatal Influences..... 271
and Feeble Mindedness..... 273
and Commercialism..... 295
and Intemperance..... 310
and the Double Standard.... 333
Hereditary Genius..... 29
Tendencies Controlled..... 44
Insanity 31, 277
Suicidal Tendencies..... 281
Effects of Tobacco..... 327
Criminals 283
Criminal Class..... 285
Criminals, Increase of..... 285
Prostitution 321
High Ideals, Power of..... 189
Holdbrook 152
Holy Spirit in Soul Growth.... 79

PAGE

Holmes 157
Homicide 280
Hope and Gladness..... 197
Honest Men Wanted..... 198
Honesty Inborn 198
How to Choose Aright..... 132
Hunter, D. D..... 122
Hygienic Living 221
Hypnotic Control..... 265
Demonstrated 76
Hypnotism Practically Applied.. 266
Dangers of 266
Prenatally Applied 267
Idleness, Dangers of..... 174
Idiotic and Epileptic..... 272
Ignorance, Fetters of..... 69
Illiteracy Among Criminals.... 271
Immanent God and Evolution.. 83
Impressions from Pictures..... 240
Vicious 237
Susceptibility to 260
Control of 262
Inborn vs. Acquired Traits..... 38
Inebriety Transmitted 318, 322
Infant Mortality 224
Infanticide..... 292-295
Inharmony, Effects on Offspring. 106
Initial Impressions..... ...205-207
Power of 208
Inception 207
Insanity, Origin of..... 276
Increase of..... 276
Hereditary 277
and Alcohol 278
Criminal 30-31, 277
of Families 277
Intemperance and Crime..... 317
and Poverty 316
Intellectual Tendencies..... 233
Inventive Genius 190
Power to Increase..... 190
Invitation to the Reader..... 343
Ishmael 24
Ishmael, Family of..... 282
James, Prof 52, 57
Japp, Prof 83
Jordan, Dr. David Starr...135, 253
Jukes, The 30, 321
Jurke, Frau Ada..... 282
Juvenile Offenders.....236, 285
Kings and Queens of Society... 122
Kindness, Virtue of..... 200
to Cultivate 201
A Husband's..... 186
Ladd, Prof 52, 55
Laughter, Effects of..... 196
Law of Denial..... 80
of Compliments 112

PAGE

of Sex Adaptation..... 115
of Family Resemblances..... 141
Liberty, Struggle for..... 69
Life Is a Mystery..... 82
The Phenomena of..... 83
Inheres in the Soul..... 85
How Reproduced 87
The Creative Principle of.... 120
The Inception of..... 209
Light, The Power of..... 17
of Science 18
Like Excites Like..... 182
Liquor Traffic, Cost of..... 312
Drinking a Crime..... 329
Literature, Bad 235
Living Protoplasm..... 82
Lodging a Suggestion..... 259
Lombroso's Studies..... 29
Lombroso.....181, 218, 277, 285
Love, Power of..... 213
Love the Great Reformer..... 338
Begets Its Own..... 248
and Confidence 213
Demonstration of 131
Parental 187
vs. Magnetic Attraction..... 129
Rules the Life..... 129
of Men and Women Differ.... 128
Nature and Duality of..... 128
Love's Mismatches 113
Language 117
Lungs, The Development of.... 172
Lying, a Family Trait..... 199
Magnetic Relations of Planets.. 104
Magnetism Defined 125
Voluntary and Involuntary.. 125
and Character 126
and Eloquence 126
Personal 127
and Matrimony 129
Mammon Worship 295
Man, Study of..... 19
a Product of Blind Chance... 32
the Product of Centuries..... 36
The Study of..... 60
a Psychic Organism..... 60
an Epitome of the Race.... 96
Man's Ability to Do Right..... 42
Unjust Demand..... 335
Manhood and Womanhood, Development of 122
Mania for Suicide..... 282
Marital Ethics 340
No Law Applicable to All.... 110
a License 341
Marcier 30
Married, but Not Mated..... 111
Marro 30

PAGE

Masculine Women and Feminine Men 116
Maternal Impressions, Law of.. 215
Opinions of Authorities..... 215
Objection to 220
Effects of Honesty..... 231
Explained 258
Bad 286
Maternity a Queenly Mission... 242
Undesired 289
Maudsley 31, 106
McCulloch 282
McIntyre, Dr. Robert..... 120
Mechanical Ingenuity 189
Memory of Names Exceptional. 161
Defined, Recollection 194
Culture, Systems of..... 195
Rules for Strengthening.....195
Specific 196
Mental Conditions Desirable.... 214
Activity 234
Mentality in Children..... 28
Metaphysics 53
Mercier, Views of..... 27
Mind, Duality of..... 58
Is Not Soul..... 65
a Limited Quantity..... 300
Modus Operandi of..... 67
Minds, Objective and Subjective 58, 66
Minister's Sons 247
Mirthfulness, Importance of.... 243
Moral Sentiments..... 245
Money and Matrimony..... 306
Morbid Heredity.....30, 31, 273-278
Conditions, Combining of.... 137
Morrison 27
Morphine, Opium and Nicotine.. 326
Mother's Preparation, A..... 175
Purity of 224
Motherhood Enslaved 224
Possibilities of 268
Mother-Made Criminal..... 289
Mutual Preparation 165
Napoleon 218
Narcotics 275
and Feeble Mindedness..... 275
Annual Cost of.....311, 312
Nations, Judgment Day of..... 294
Before the Judge of..... 331
Nationalities, Formation of.... 136
Nature Maintains the Normal... 264
Natures that Do Not Blend.119, 140
Nerve Action Determines Sensation 56
Newton, Sir Isaac..... 177
A Descendant of..... 148
Newton, A. E..... 152

PAGE

on Prenatal Culture..... 216
Nutrition, Importance of..... 167
Objects in View..... 20
Objections, Why Raised..... 35
Occult Powers 59
Offspring Affected by Inharmony 106
of Thieves 302
of Alcoholics..... 319
Opposing Evil Tendencies..... 180
Influences 262
Orator, A Born..... 160
Ordained from Birth..... 245
Organic Quality..... 118
Originality, Improvement of.... 191
Overwork, Results from..... 183
Parents, Relative Influence of.. 141
Mental Preparation of..... 179
Overworked 298
of Criminals 317
Parental Responsibility..... 48
Duty 157
Love 187
Parker, Judge J. C..... 281
Parricide, A Would-Be..... 288
Patriots 225
Peculiarities Are Inborn..... 26
Pelman, Prof..... 282
Penta 30
Perceptive Faculties.....192, 233
Power to Cultivate..... 192
Perfect Union, The..... 132
Personal Liberty..... 330
Phrenology 54
Philosophy of Gall..... 54
Physiological Psychology 55
Facts of 56
Limitations of 57
Physical Culture 175
Effects of 155
Basis of Memory..... 57
Vigor 211
Planetary Influences 103
Plato's Plan 25
Poverty a Disgrace..... 297
and Crime..... 308
and Heredity 315
and Intemperance 316
Powers, Most Active Control.... 248
Pratt, Prof. B. F..... 209
Preaching and Practicing..... 342
Prenatal Culture, Studies in.... 22
Applied 159
Possibilities of..... 164
vs. Postnatal Training..... 33
Plus Postnatal Influences.... 37
Training, Time Required..... 166
Education 220
Training, Order of..... 221

PAGE

Individuality 260
Murders, Number of..... 292
Influences Ignored..... 157
Prison Reports 271
Prodigy, A Musical..... 160
Prophecy 59
Psychic Power 258
Psychic Nature of Man..... 60
Psychology, The New..... 57
The Future..... 59
Experimental Stage of..... 56
Experimental 265
Defined... 53
Purity, God's Command..... 334
Qualities, Weak Overcome..... 239
Races, Combination of..... 136
Raphael's Madonna... 226
Reading..... 235
Novel... 235-236
for Prenatal Culture..... 237
Reason, Intuition and Imagination..... 243
Reformed Men as Husbands... 339
Reform, True Basis of..... 33
Religious Training of Prisoners. 271
Reproduction, A Simple Explanation... 88
Evades Analysis... 84
in Man..... 90
Resemblance to the Unrelated... 267
Respiration 170
Responsibility of Criminals..... 42
Restraining Evil Tendencies.... 74
Reverence and Faith..... 202
Ribot..... .....31, 94
Right to Acquire, The..... 297
Rokitansky... 215
Saved by Inexorable Law..... 80
Science and Tradition..... 124
Hope of 268
Scientific Evidences of the Soul. 61
Scientist, The True..... 254
Self-Control, Secret of..... 78
Necessity of..... 261
Self-Examination 165
Self-Respect and Ambition..... 188
Selfishness..... 185
Begets Dishonesty..... 301
Sensitiveness... 242
Sequel to a Father's Intemperance... 329
Serpent, The Old..... 123
Sex Potency... 120
Mystery of..... 120
the Creative Principle of Life. 120
and Degeneracy..... 123
Potency and Heredity..... 133
Shop Girls..... 309

PAGE

Short Cuts in Nature..... 229
Sichard 30
Silent Forces Rule the World... 126
Silent Suggestion..... 266
Silence, In the..... 249
Single Standard Required..... 337
Smiles vs. Frowns..... 244
Social Dissipation..... 176
Feelings..... 232
Evils, Relative Influence of... 272
Organism, The 330
Ethics, Abnormal..... 333
Society's Biased Verdict..... 335
Solar System, The..... 104
Sons of Great Men..... 133
Soul, Evidences of.....61-64
Evades Analysis..... 65
Building... ...75-79, 119-203, 249
Growth, Law of..... 77
Growth, Sequel of..... 79
Harmony, Basis of..... 117
Harmony, Power of 117
Vibrations..... 118
Freedom of 261
Souls, What Separates..... 130
Sowing Wild Oats..... 71
Spencer..... .....83, 157
Spermatozoa.... 210
Spiritual Preparation..... 214
Growth..... 249
Statistics on Morbid Heredity.. ....30-31, 283
Infanticide..... 292
Hereditary Genius 29
Crime.....30-31, 270, 279-283
Idiotic and Epileptic..... 272
Feeble Mindedness.....273-275
Abortion..... .....275, 292
Hereditary Insanity.....276-278
Suicide... 280-283
Homicide... 279-280
Foreign Criminals..... 280
Criminals' Families.....282-283
Poverty and Crime..... 308
Liquor Traffic.....312-317
Drink and the Labor Problem. 316
Intemperance and Crime...317-321
Drink and Prostitution....320-321
Stiripiculture... 161
Stockham, Dr. 207, 222, 293
Strahan... 281
Struggle with a Demon..... 322
Subjective Perception..... 58
Memory... 59
Suggestion, The Potency of..... 77
How to Lodge a.....77, 259
Silent... 266
Suggestions, Repeated, Effectual. 260

INDEX.

PAGE

Prenatal... 262
Susceptibility to 260
Suicide... 280-281
Suicidal Tendencies..... 288
Supreme Moment..... 206
Surroundings, Influence of..... 225
Susceptibility, Periods of Greatest 260
Sweat Shops, Scene in..... 309
Taking Cold... 171
Talcot, Dr... 215
Temperance Increases Happiness 342
Temperamental Requirements... 114
Thief, A Mother's..... 232
Theosophical Objections..... 47
Thinkers, Why They Disagree... 26
Thinking, An Essential to Right 60
Phenomena of..... 68
Controls Conduct..... 68
Thompson, Dr.....43, 285
Thieves, Offspring of..... 302
Time to Be Born..... 211
Tobacco, Effects of..... 326
Effects on Children 327
Hereditary Influences..... 327
Transcient States, Effects of.... 208
Triangle of Man's Life..... 39
Truth, A Self-Evident..... 26
The Light of..... 17
Twentieth Century..... 18
Unions, Favorable Results of... 138

PAGE

Unhappy... 307
Variations.... 149
Explained... 100
Through Parental Differences. 101
Through Maternal Impressions 219
in Sisters 226
Ventilation..... 171
Viability..... 212
Vice, Defense of..... 223
and Commercialism..... 308
Virgilo..... 30
Virility, To Increase..... 176
Determines Results..... 210
Governs Transmission..... 212
Virtue Is Its Own Reward..... 123
Vital Principle..... 83
Von Kraftebings..... 143
Watson, Sir T..... 144
Wealth, The Power of..... 295
Abuses of..... 298
Weismann... .....88, 94, 253
Wheeler, General Joe..... 73
Will, To Strengthen the..... 79
Willard, Frances....33, 50, 121, 226
Woman's Crowning Virtue..... 334
Greatest Gift..... 200
Great Mistake..... 339
Worrying..... 197
Wundt..... 52
Zeime..... 152

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